

A SERMON

Occasioned by the EXECUTION of
a man found Guilty of

MURDER

Preached at Boston in N. E. March 11th 1688

Together with the Confession, Last Expressions,
& solemn Warning of that Murderer to all per-
sons; especially to Young men, to beware of those
Sins which brought him to his miserable End.

By INCREASE MATHER, Teacher of
Church of CHRIST.

The SECOND EDITION.

Deut. 19. 16. 21. And those which remain shall
hear and fear, and shall henceforth commit no
more any such EVIL among you.

21. And thine eye shall not avenge, but Life shall go
for Life, Eye for Eye. &c.

Prov. 28. 17. A man that doth violence to the blood
of any person, shall flee to the pit, let no man stay him.

Boston, Printed by R. P. Sold by J. Brunning
Book-seller, at his Shop at the Corner of the
Prison-Lane next the Exchange. Anno 1687.

MURDER



To the Reader,

THe Sermons emitted herewith (both that of mine, and that also delivered by my Son) are published to gratify some, who have been perhaps too importunately desirous to have it so. The Person that occasioned the Preaching of them is now incapable of receiving Benefit by them. Whether they were blessed for any saving Good to his Soul, the Lord knows; and it becomes us to leave Secret things with GOD. Late Repentance is seldom true. There are who think that many who perished in the Flood, were by means of that Judgment, brought to true Repentance. To this sense some interpret that Scripture, 1. Pet. 4. 6. otherwise we read not of more than one man in all the Book of God, that was brought home to Christ but a few hours before his death. Nevertheless, the Lord knows how to make the woful death (as to his Body) of a great Sinner, to occasion the Conversion and Salvation of many Souls.

If any be awakened by this sad Example, to turn from those sins which proved the ruin of a miserable

To the Reader

and if these Sermons (such as they are) may be a means to further the work of Repentance towards God, & Faith in our Lord Jesus Christ in any that shall read them, the Design of this Publication will be attained.

As for the Exhortation annexed to these Discourses, it was delivered on the same day with that Sermon preached by my Son, (whom the Lord Jesus hath fixed in the same Church to which I am related) but in the after part of the Day. — The Reverend and worthy Author had not had time to transcribe his whole Sermon, only that part of it which concerned the then-Condemned Malefactor. Many have earnestly desired that it might in this way be made publick. And because it is most probable that the Best should come last, it is in this Publication added to the other Sermons. The Lord prosper his Truth, by whomsoever spoken or written for the Good of Souls.

March 10. 1697.

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NUMB. XXXV. 16.

And if he smite him with an Instrument of Iron
(so that he die) he is a Murderer, the Murderer
shall surely be put to DEATH.

A Great part of this Chapter is taken up
in declaring who should have benefit
by the City of Refuge; and who might
not expect advantage thereby. There are Two
sorts of Man-slayers. (1.) One may kill his
Neighbour *Accidentally*, tho he had no design of
Hurt to him, nor any Displeasure against him.
The City of Refuge was for such. (2.) A Man
may in *Haire* or in *Passion* kill another, and then
the City of Refuge could not secure or save
him from the hand of Justice. To intimate
which is the Scope of the Words which have
been now read wherein we have two things;
1. A Criminal. 2. The Punishment to be inflicted
on such a Criminal.

A Criminal, *He is a Murderer*. There are
three Particulars mention'd, which if they concur
the Person is guilty of Murder: 1. If he smites
another man, h. e. if he does so, not accidentally
but designedly. 2. If the Instrument which he
smites him with be of Iron, that makes the
Murder to be the more evident. In the Verses
following it is added, That if he smite him mor-

ally with a Stone or with Wood he shall be accounted
a Murderer. The Jewish Writers tell us, (1)
That if a man were slain, there was diligent en-
quiry made concerning the Instrument, whereby
he was killed: If it was with a Stone or with
Wood; they examin'd whether the stone or wood
were of that Bigness as that the dead man might
probably receive his Deaths Wound thereby:
But (they say) If it were with an Instrument of
Iron, no enquiry was made as to the greatness of
it, because the least nail of Iron might easily kill.
And it is to be presumed, that a man will not
strike another with an Instrument of Iron, except
Blood and Murder be in his Heart. 3. If the
Wound prove mortal, then the Striker is guilty
of Murder. Tho a man should smite another,
and that with an Instrument of Iron, if Death
does not follow, he is not guilty of that high de-
gree of Murder which the Text speaks of; but
if he smite his Neighbour so that he dye, then
he is a Murderer.

2. Here is the Punishment to be inflicted on such
a Criminal. The Murderer shall surely be put to
death. Only Gods Order was to be observed:
he was to be put to death in a Judiciary way.
Amongst the Jews, the Avenger of blood was to
be the Executioner; as the 19th ver. in this chap-
ter shews, where it is said, that the Avenger of
blood himself shall slay the Murderer. The Hebrew
word for the Avenger of blood is GOEL, which
(1) v. Grotius & Ainsworth in loc.

(3)
is sometimes translated a Redeemer: The word properly signifies one that is near a kin. The next Kinsman had right to Redeem, he also was to be the Avenger of blood: Only before Execution could be done the Magistrate was to pass a Judgment. The Man-slayer was sent from the City of Refuge whither he fled, unto the place where the Fact was done, there to have his Tryal. If the Magistrates of that Place found him not guilty, he was returned to the City of Refuge, there to be in safety till the death of the High Priest, and then to be set at Liberty: But if he was found Guilty of Murder, he was to be put to death publicly by the hand of Justice.

The D O C T R I N E then before us, as suited to the present Occasion is,

That Murder is a Sin so great & heinous, as that whoever shall be found Guilty of it, must be put to death by the hand of publick Justice.

The Explication and Confirmation of this Doctrin may be set before us in 3 Propositions.

Prop. 1. Murder, is when a man does voluntarily & unjustly take away the Life of another person.

So that there are 3 Things implied in Murder.

1. The Object slain must be one of Man-kind. To take away the Life of another Creature is not Murder. The Sixth Commandment saith, Thou shalt not kill. The Hebrew words are, LO TIRTZACH, i. e. Thou shalt not Murder. It was a vain Opinion of the Manichæes, whom Austin

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confutes, That the Life of no Creature might be taken away because the Commandment of God saith, *Thou shalt not kill*. God has given express leave to all the Sons of Noah, i. e., to *Man* And, that they should take away the Lives of other creatures as they should see cause; only *Man* being a more Divine Creature, his Life is to be Sacred: it may not be medled with, except in cases where the Great & Sovereign God, who has an absolute power of Life and Death, hath appointed.

2. *Capital Murder is wilful*. There is a difference between Murder and casual Homicide, or accidental Manslaughter. If a man shoots an Arrow, or throws a stone, or the like, not thinking that any one will be hurt thereby; in case it should happen to kill a man, it is not Murder. If he did it ignorantly, unawares, and no way sought the harm of the slain man, he is not to be punished as a Murderer. This we see in the Context, ver. 15. to 26. The City of Refuge was for such an one; Deut. 19. 4. 5. And this is the case of the slayer which shall flee thither, that he may live: whosoever killeth his neighbour ignorantly, whom he hated not in time past; as when a man goes into the Wood with his neighbour to beat wood, and his hand fetcheth a stroke with the Axe, so cut down the tree, and the head slippereth from the halve, & lighteth upon his neighbour that he die, he shall flee unto one of those cities and live. Not but that a man may

guilty of Murdering his Neighbour, tho he
 did not intend to kill him; namely, If he do
 smite him in Anger, or intend to hurt him, as
 the expression is in the 23. ver. of this Chapter.
 And it is here expressly declared, not only that
 he who shall lye in wait, or watch for an oppor-
 tunity to destroy his Neighbour, or that did for-
 merly hate him shall be judged a Murderer, but if
 he smite him in enmity that he dy, v. 24. 1. 6. in
 an hostile way: tho he had no quarrel with him
 before, if he fall out with him, and in his passion
 smite him a mortal Blow, he hath murdered his
 Neighbour, and is guilty of death. This is pre-
 sumptuous Murder, the heart was in it, nor can it
 be said to be done ignorantly. There is another
 clear Scripture, which proves, that if persons fall
 out, and in the strife one shall strike the other a
 deadly blow, life shall go for life. Ex. 17. 14, 21, 22.
 But then say, In Murder, the Life of a man is
 taken away unjustly. In some cases it is lawful to
 take away the Life of another. Yea, Matters
 may be so circumstanced, as it would be a great
 sin not to do it. There are these cases wherein
 the Life of a man may be taken away, and yet
 no sin, no Murder committed, as 1. 1. 50. to 2. 1. 1.
 1. The case of a just War. There is a great dif-
 ference between blood shed in war, and in a time
 of Peace. Josh was guilty of Murder, because
 he shed the blood of War in peace. 1. King 2. 34.
 Had he killed Abner & Amasa in the war time,

before

David had made peace with him, he had not been guilty of Murder; but because he shed blood after a peace was concluded, he was a Murderer. Sometimes in War, they that take away lives, do an acceptable service to God. Abigail told David, that God would certainly bless, him because he fought the Battles of the Lord. 1. Sam. 25. 28. And we know that Abraham was blessed, after he returned from the Slaughter of the Kings with whom he had a just war. Heb. 7. 2. In these cases, the not shedding of blood may possibly expose to a Curse. Jer. 48. 10 Cursed be he that does the work of the Lord deceitfully, and cursed be he that keeps back his sword from blood.

2. They that are in Civil Authority, may and ought to take away the Lives of men, that shall commit Crimes, by the Law of God worthy of Death. The Apostle therefore saith concerning the Magistrate, He is the minister of God to thee for good, but if thou do that which is evil, be afraid, for he beareth not the sword in vain; for he is the minister of God; a Revenger to execute wrath upon him that does Evil. Rom. 13. 4. Private Reveng is evil, but publick Revenge on those that violate the Laws of God, is good. The Magistrate is God's Viceregent. As none can give life but God; so none may take it away, but God, or such as He has appointed. It is their work to see that the Lives of men be taken from them, when God has said, that they shall surely be put to death. Hence

David

David speaks, as in *Psal.* 101: 8. *I will early destroy all the wicked of the land, that I may cut off all the wicked Doers from the City of the Lord.* God had put the *Sword* into his hand for that end, that so he might clear the *Land of Malefactors*, who were worthy of Death, and he was resolved to see Justice done. But private Persons are not to arrogate to themselves that which is the *Magistrate's* proper work. Men must have *Lawful Authority* for what they do; else in taking away Life, they become guilty of Murder. Suppose a person to have committed never such Capital Crimes, if a private person, or one that has no *Legal Authority* shall take away his Life, he is guilty of Murder. Except

3. *In case of a man's own just Defence.* So a private person may take away the life of another. The light of Nature teaches men *Self-Preservation*. If a Murderer assault him, he may kill rather than be killed. We cannot say that *Abner* was guilty of Murder when he slew *Asahel* in his own defence. (b) If a man be, contrary to Justice, invaded or set upon by another in an hostile manner, and there he no other way for him to preserve his own life, but by killing the Assailant; the Law of Nature, and of all Nations acquit him from the guilt of Murder. But he that has shed blood *causeless*, or that has avenged himself, is a Murderer. *1. Sam.* 25-31.

Propo

(1) *Alsted, Theol. Cas. Cap. 15. p. 350.*

Propol. 2. *Murder is an exceeding great Sin.*
It's an expression in the Scriptures, *he is as if he
slew a man,* Isa. 66. 3. Implying that to *slay* a
man is a thing most horrid & hateful: It is in-
deed the greatest Sin against the 2nd Table of
the Moral Law, and is therefore set in the first
place, amongst negative Precepts therein. God
forbids the greatest sin in the first place. It is a
Crying Sin: The Lord said to Cain. *The voice
of thy brothers blood cryeth to me from the ground,*
Gen. 4. 10. In the Original, the word is in the
Plural Number, the voice of thy brothers bloods.
Every drop of Abel's blood, had as it were a
voice, a tongue in it, crying for vengeance against
his brother that had murdered him. But that
This is a grievous sin is manifest: 1. *In that it
is a most unnatural thing.* Creatures of the same
kind are not wont to destroy one another. Natu-
ralists observe concerning Wolves, that though
they be cruel creatures, they will never kill one
another: therefore if Men do so they are worse
than Wolves & Tygers: so that Murder is an
unnatural and a monstrous Wickedness. 2. *The
Vengeance which is wont to follow this Sin, proves
that it is an horrid and hainous Transgression.*
There is a peculiar Vengeance that does pursue
this sin at the heels of it. The Gentiles had the
notion of this fixed in their minds: hence those
Barbarians could say, *No doubt this man is a
murderer, whom tho' he escaped the seas, yet Ven-*

suffereth not to live, Act. 21, 4. || The Heathen
 esteemed [*dske*] (the word there used for *Ven-
 geance*) as a *Deity* that would not suffer great
 Sinners, and in special *Murderers* to go unpun-
 ished. *Temporal* Vengeance pursueth this Sin.
 Hence they that have been guilty of it, seldom
 live long in quiet. *Bloody and deceitful men shall
 not live out half their days.* Psal. 55, 23. Either
 they are cut off by the Sword of Civil Justice, or
 if their Murders happen to be undiscovered, a
 secret Curse of God follows them. Often times
 they are themselves Murdered, as both Divine
 and humane Records do abundantly declare.
 Nay, tho men should truly *repent* of this sin, and
 are then thro' the Merit of Christ saved from
everlasting Punishment, yet not from *Temporal*
 Judgment. I cannot tell whether ever any man
 that was found guilty of this sin, did escape
 Temporal Judgment at last. When *David* had
 caused *Uriah* to be Murdered, he did repent
 of it most deeply and unfeignedly, yet God pu-
 nished him severely as to outward Judgments;
 he saw but few comfortable dayes after that,
 the Sword never departed from his house. I have
 read of a man that fought a *Duel*, and murder-
 ed his Adversary, who afterwards was very pi-
 nitent, and for several years an eminent in-
 stance of exemplary piety; but at last he was

|| *Ethnici Dicen tanquam deum & filium Jovis*
Advantin Plut. l. de sera vindicta. Dice demon dicunt

killed by the immediate hand of God, so as that
 Blood gushed out of all the passages of his Body,
 and he dyed suddenly. The Relator notes up-
 on it, that tho' God forgave him as to *eternal*,
 yet not as to *temporal* Vengeance. But especial-
 ly *Spiritual* Vengeance follows this Sin: The
 Murderers Soul is filled with hellish horreur of
 heart; so that he is as it were Damned above
 ground; and in hell whilst he is yet alive. The
avenger of blood pursues his soul. Murderers have
 confessed, that as soon as ever they had commit-
 ted the bloody fact, they felt the flames of Hell
 in their consciences: and this we see in *Cain*:
 therefore after he had murdered his Brother,
 he cried and roared out, that his sin was great-
 er than could be forgiven, his punishment great-
 er than could be endured. And some think
 that the *mark* which the Lord set upon *Cain*, was
 a gawly guilty *Countenance*, that he had Hell &
Horror in his countenance, as well as in his *Consci-*
ences. And without *Repentance*, everlasting ven-
 geance will follow that Sin. It's said, *No murder-*
er has eternal life. 1. Joh. 3. 15. that is, with-
 out true *Repentance*. And if he has not etern-
 al life, then I am sure he has eternal death and
 Damnation. If the Murderer were only to have
 the life of his body taken from him, tho' in a
 painful, shameful & accursed way, that were a
 light matter; but there is an eternal Curse, a
 weight of everlasting vengeance, heavier than
Death

Cain's Mark

King of *Lead*, that shall press his Soul to *Lead*
world without end. Murder then is a fearful sin.
Propos. 3. *The Murderer is to be put to death by*
the hand of Publick Justice. And this confirms
the former Propositions concerning the *gravity*
of this Sin. Men may not pardon or remit the
Punishment of that Sin. Among the *Jews* there
was no *City of Refuge* for a wicked or *unlawful*
man-slayer; and it is said in the 31 verse of this
Chapter, *You shall take no satisfaction for the*
life of a Murderer which is guilty of death, but
he shall surely be put to death. This sin shall not
be satisfied for, with any other punishment,
but the *death* of the Murderer. There are *some*
Crimes, that other punishment *less than Death*
may be accepted of, as a Compensation for the
wrong done; either by some *Malef* or *Fine*
in their *Estates*, or some other *Corporal Punish-*
ment less than death: but in case of *Murder*,
no *Fine* or *Imprisonment*, or *Banishment*, or
corporal punishment less than *death* can be ac-
cepted; *You shall take no satisfaction for the life*
of a murderer. And indeed *Equity* requires this;
by the law of *Retaliation*, it is meet that men
should be done *unto*, as they have *done to others*,
and that as *limb* should go for *limb*, so *Life* for
Life. But besides that, there are *two Reasons*
mentioned in the *Scripture*, why the Murderer
must be put to *Death*.

Reas. 1. That so the Land where the murder is
done

admitted; they be purged from the guilt of blood.
 For Murder is such a sin as does pollute the very
 Land where it is done; not only the person that
 shed blood is polluted thereby; but the
 whole Land lies under Pollution until such time
 as Justice is done upon the Murderer. Thus in
 the 33. v. of this Chapter, this is given as the
 Reason why no Satisfaction might be taken for
 the life of a Murderer; so shall he not pollute the
 Land where he is; for blood it defileth the
 Land; and the Land cannot be cleansed of the blood
 that is shed therein; but by the blood of him
 that shed it. One Murder unpunished; may bring
 guilt & a curse upon the whole Land; that all
 the Inhabitants of the Land shall suffer for it;
 so that Mercy to a Murderer is Cruelty to a Peo-
 ple. Therefore it is said concerning the Mur-
 derer, Thine eye shall not pity him but thou shalt
 put away the guilt of innocent blood from Israel;
 that it may go well with thee. If the Murderer be
 not punished it may go ill with the Whole; it
 may fare the worse for it; if the sin be not duly
 punished, there is a partaking in the guilt of it.
 No Reason. 2. Because man is made in the Image of
 God. This reason is mentioned Gen. 9. 6. Who-
 soever sheddeth mans blood, by man (i. e. by some
 man in Authority, proceeding in an orderly
 way of Justice, as the Hebrew Expositors do
 rightly interpret the words) I shall by blood be
 shed, for in the Image of God made He him.
 Hence

Hence there is Sacrilegious Guilt in this Sin. Amongst the *Romans* (d) if a man did but strike his Servant near the place where one of their Emperours lay, he was to dye for it, because that was look'd upon as an affront put upon his *Imperial Majesty*; so he that shall kill a man that is made after the Image of God, puts a Contempt upon the *DIVINE Majesty*, there is Treason against God contained in the bloody Bowels of this Sin. Upon this account it is indeed a greater Sin to kill a good man that has the Image of God renewed in him, than to kill a wicked man. Nevertheless, that also is a Capital Crime; for all men have something (e) of Gods Image remaining in them: not only in that every man has an immortal soul, and is in that respect more like the immortal God than any other creature in the world, and in that men have a dominion over the Creatures, which is one part of Gods Image; on that account does the Apostle say, that *Man is the Image and Glory of God*. 1. Cor. 11, 7. But also, in that the Law is written in the hearts of men by Nature; (f) though God has executed spiritual death upon Mankind for *Adam's Apostasy*, after a dreadful manner, yet he has moderated that punishment; hence men in a natural estate, yet close with

(d) *Santon. in Tiber. cap. 58.*

(e) *Calvin. River. & Pareus in Gen. 9. 6.*

(f) *Ames. Theol. lib. 1. cap. 14.*

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some *practical* principles of Piety & Righteous-
ness; as That God ought to be worshipped, that
Men should do as they would be done by: and the
like: and many *natural* men, yet have an image
of *Virtue*; they have something like Grace; a
shadow of it; they hate *flagitious* Crimes, and
approve of a morally honest Conversation: *ai*
These things shew that there are some *Remains*
of the Image of God in men: therefore he
that shall murder such a creature is worthy of death.

But thus for the *Doctrinal* handling of the
Truth before us. I proceed to make some *Ap-
plication*.

(1.) By way of Information.

(2.) For Exhortation.

Infor. 1. This *Doctrin* justifieth the *Authori-
ty* here, in respect of the Sentence of Death which
has been passed on the Murderer, who is this day to
be Executed.

There is a man standing before
the Lord, and among His people this day, who
has done just as my Text expresseth, he hath
smitten his Neighbour, and that with an *Instu-
ment* of lorn too, with a cruel Spit made of Iron;
the thing proved by several Witnesses; and the
man that was hurt dyed of that wound, therefore
he that has smitten him is a Murderer, and must
surely be put to death. Tho' for a long time
he denied it, nevertheless since his *Condemna-
tion* he has acknowledged it, and yesterday he
confessed to me, that he had in his Rage mury-
dered the man, whose death and blood has bin

to his Charge; he told me that the other
gave him some ill language whereby he was
provoked, and that he said to him, if he came
within the door, he would run the Spit into his Bow-
els; and he was as wicked as he said he would
be, so that he is guilty of Murder. Therefore
none ought to blame Those in Authority for
causing the Murderer to be put to death; Consci-
ence to God, & to the People under their Charge,
and to their own Souls also, has necessitated them
to do what they have done in this matter. Let
every one remember that Scripture, Prov. 23.
A man that doth violence to the blood of any
person, shall see to the Pit, let no man stay him; if
he has shed blood, to the Pit let him go, and flee
thither; let all convenient Speed be used in the
Execution of Justice, that so the Land may be
cleared from blood, and let no man in Authori-
ty stay him, let no private person solicit for him.
But let us be thankful to God, that we are under
such Magistrates as will do Justice, and Execute
Judgment, & punish Sin according as the Word
of God requires that it should be done.

Infor. 2. Hence, Those Things which have a
tendency to, and a degree of Murder in them, must
needs be evil. e. g. Rash sinful Anger is an evil
thing, Murder begins there. 'Twas said of those
Brethren in Iniquity, Simeon & Levi, That In-
struments of Cruelty were in their habitations, for
in their Anger they slew a man, cursed be their

Wrath for it was cruel. Gen. 49. 5. 6. And our
 Lord Jesus Christ in His Exposition of the Sixth
 Commandment, shews, that rash Anger is a degree
 of Murder; Mat. 5. 21, 22. You have heard that it
 was said by them of old time, Ye shall not kill, and
 whosoever shall kill, shall be in danger of the Judge-
 ment, but I say unto you, that whosoever is angry
 with his brother without a cause shall be in danger
 of the Judgment. There is Man's Judgment-seat,
 and GOD's Judgment-seat: Murder makes a
 man be in danger of the former, Sinful Anger
 exposes him to the latter. Not that all An-
 ger is sinful; there is an Anger that is good;
 when a man is angry in God's cause, moved with
 zeal & indignation because God is dishonoured;
 that's very good: and a man may sometimes be
 angry in his own cause too and yet not sin. Be
 angry and sin not. But when men are angry with-
 out a just cause, that's Evil. When they are an-
 gry more than they have cause for, that they are
 all in a flame for a meer trifle, when (as one
 well expresses it) a man shall suffer the (g) Becom-
 of his soul to be set all on fire at the landing of every
 small Boat, that's a foolish and evil thing; or
 when men shall be angry longer than they
 ought to be; an implacable spirit, is a vile mur-
 derous spirit. Anger rests in the bosom of fools.
 Sinful Anger is poison, which as soon as ever a
 man has taken it into his mouth, he shall spit it
 out

but again. And when Anger shall break out into Curses and wicked Imprecations, thats wicked Anger. This condemned man, that stands here, confesses, that he was wont in his passion to curse all near him. He murdered many a man with his bloody tongue, before he was left of God to murder any with his hand. His mouth was full of Cursing & Bitterness, before he shed blood. And when men in their Rage imprecate & curse themselves, its a very evil thing: there are some that will say, *They wish they might be hang'd*, if such a thing be so, and many times the righteous Judgment of God brings that very evil upon 'em.

There is a Printed Relation concerning (*b*) a Person of Quality that was hang'd for a Crime laid to his charge; and when he came to dye, he confessed, that he had been much addicted to that sinful Recreation of *Card-Playing*, and that many times when the Game went otherwise than he wish'd for, he would in his passion, wish that he might be hang'd if it were so, and once he wish'd he might be hang'd if ever he play'd agen; and therefore (said he) God is just in bringing me to such a death as this.

And when Anger shall break out into *Blows*, Quarreling, and *Fighting* between Neighbours that ought

h Sr. Gerv. Elways. mention'd by Mr. Howel in his *Londinop.* & by Mr. Ball, of the power of Godliness, *l. 4. c. 3. p. 329.* & by Mr. Leigh in his *Body of Divinity, Lib. 4. Cap. 16. P. 445.*

ought to live in peace, there is great Evil in it. This miserable creature before us, acknowledgeth that it was so with him. In his mad *passions* he car'd not who he did *strike* or *hurt*. It is not good for them that have lawful power to strike others; to do it in *passion*. It is not good for Parents to strike their children, or Masters their Servants, or School-masters their Scholars in heat of Anger, lest they become guilty of breaking the *sixth Commandment*. A moral *Heathen*, when his servant had committed a fault that greatly *infensed* him, said to him, *If I were not angry with thee, I would strike thee, but I will stay till my passion is over before I punish thee*. Again, a spirit of *Revenge* is an evil thing; it is *Murder* in God's sight, 1. *Joh. 3. 15. He that hateth his brother is a Murderer*. Hatred never rests but in the destruction of the thing *hated*. To say no more here; *Cruelty* is a degree of Murder, and a great Evil; and most of all for men to be cruel to those that stand in nearest Relation to them (as this Malefactor owns that he has been) whom they ought to *love* dearly, is an high degree of Inhumanity. No man that acted like a man, ever *hated his own flesh*. To be cruel, tho to a Servant or Slave, is a very sinful thing. Nay, Cruelty tho to a *Beast* argueth a murderous, bloody Disposition. The Scripture saith, *a good man is merciful to his Beast*. They then that make themselvys sport with Putting

dumb

~~These~~ creatures to misery, do very finally. ~~That~~ has been practised here of later years in the open Streets, especially on one day of the year. To do it at such a * Time is vanity & Heathenish Superstition; besides to make sport with exercising cruelty on dumb creatures, which had never bin miserable had not the sins of men made them so, it is a wicked thing, and ought not to be among those that call themselves Christians.

Infor. 3. *If Murder be such a Crime as hath been shewed, It is then a sorrowful thing that so many of the Children of men should be found guilty of this Evil.*

There are some places of the world where Murder is a common sin. The dark corners of the earth, are full of the habitations of Cruelty. And there are many in the world, that call themselves *Christians*, who nevertheless delight in shedding innocent blood. *Persecutors* are Murderers. Bloody *Papists* are in the Scriptures charged with Murder on this account: it is said of them, *they repented not of their Murders*, Rev. 9. 21. namely of their murdering the *Saints* of God for their Religion, for the Truth- sake, and because they would not comply with their Superstitions and Idolatries. That *Mother of Harlots*, the Church of Rome, she has made herself drunk with blood; many Millions of *Saints* have been murdered by her. *Persecutors* are *Christ's Children*. O how many are there going

* Five of the Court Sealings on Shrove Tuesday.

up and down the world with Cain's bloody clubs
 in their hands to this day ! It was Luther's
 Saying, *Cain will kill Abel to the end of the world.*
 But besides this, That which the Civil Laws of
 Nations make to be Murder, is frequent in some
 places. A late Historian reports, that in the
 the Kingdom of France, (*) within the space
 of *ten* years, there were *known* to be no less than
 6000 Murders committed. And in *popish* Coun-
 tries ; they have *Sanctuaries* for Murderers (i)
 A man that has bin guilty of *wilful* Murder, if
 he does but run into a *Church* (as they call it)
 or into a *Monastery*, he is protected in those
 bloody places of Refuge. Their Writers plead
 for this. And tho no convicted Murderer did
 ever escape the stroke of Justice in this Land
 (which is a matter of rejoicing) yet it is a very
 sad thing that *any* in such a place as this should
 be found guilty of such a *Crime* : that men
 should do so wickedly in a *Land of Uprightness* !
 but so it has been. Divers have been executed
 for this sin formerly, and here is one that is to
 be executed for it this day. And there have
 been several Murders committed among us, the
 Authors of which are not yet known. Some
 have bin so monstrously wicked and unnatural,
 as to embrew their hands in the blood of their
 own *Children* ; who they are God knowes, and
 will

* See *Trap. on Genes. 9. 6.*

(i) *Vide Corn. a Lapid in Dent. 19.*

6000!!

will find a time to judg them; and one day
and all the world shall know who they are. Be-
sides these, several others have bin under vehe-
ment Suspicion, and tryed for their Lives, on
the account of this sin. We have all cause to
pray for New-England, as the Lords People of
old were directed to do, in case of an uncertain
Murder, Deut. 21. 7. 8. *They shall answer & say,*
our hands have not shed this blood, neither have our
eyes seen it; Be merciful, O Lord, to thy people
Israel, whom Thou hast redeemed, and lay not inno-
cent blood to the people of Israels charge: and
the blood shall be forgiven them. Be merciful, O
Lord, to Thy people in New-England, and lay
not innocent blood to their Charge!

USE. 2. For Exhortation. There is a double
Exhortation before us:

1. Hence men should beware that they do not be-
come guilty of this Sin. It is in Man's corrup-
Nature. Nothing is more natural than a spirit
of *Revenge*: as we see in little Children; which
discovers that the Children of men bring mur-
derous natures into the world with 'em. Hence
the Apostle declaring what men by nature are,
saith, that *their feet are swift to shed blood.* Rom.
3. 15. because there is a marvellous *Propensity*
in Man's nature unto this sin. Should not the
Lord either by special or common Grace restrain
them, how many would soon become guilty of
Murder it self! Yea, and those too that don't
believe

believe any such thing concerning, themselves. When the Prophet *Elisha* told *Hazael* what a prodigious Murderer he would be, *What* (said he) *am I a Dog*, that thou shouldst have such thoughts of me? But in a little time he appeared to be as curs'd a *Blood-hound* as ever the Prophet had said to him. O then beware of this sin. And therefore take heed of giving way to wicked *Passions*. Lesser sins *make way* for greater. And especially take heed of *great* sins: For many a man by being guilty of *other* great sins, has provoked the Holy GOD to leave him unto *this* sin too. The poor condemned Malefactor who stands here in the sight of this congregation, does acknowledge, that he hath by living in other sins provoked God to leave him unto *this*, which he must now dye for. And he warns others, especially *Young Men*, to take heed of those sins, as they love their *Lives* or *Souls*. I know not but that it may be for *Edification*, and tend to God's Glory, if I should read in this great Assembly, what I received in Writing from this dying & distressed Creature. Its this which followeth.

I James Morgan, being Condemned to dye, must needs own to the glory of God, that He is righteous, and that I have by my sins provoked Him to destroy me before my time. I have bin a great sinner, guilty of Sabbath-breaking, of Lying, and of Uncleaness; but there are especially two Sins, whereby

whereby I have offended the great God; one in that
 sin of Drunkenness, which has caused me to com-
 mit many other Sins; for when in Drink, I have
 been often guilty of Cursing and Swearing, and
 quarrelling, and striking others: But the Sin which
 lies most heavy upon my Conscience, is, that I have
 despised the Word of God, and many a time re-
 fused to hear it preached. For these things, I be-
 lieve God has left me to that, which has brought
 me to a shameful & miserable death. I do therefore
 beseech & warn all persons, young men especially
 to take heed of these Sins, lest they provoke the Lord
 to do to them as He has justly done by me. And for
 the further peace of my own Conscience, I think my-
 self obliged to add this unto my foregoing Confession,
 That I own the Sentence which the Honoured
 Court has pass'd upon me, to be exceeding just;
 inasmuch as (tho. I had no former Grudge and
 Malice against the man whom I have killed, yet) my
 Passion at the time of the Fact was so out-ragious; as
 that it hurried me on to the doing of that which
 makes me justly now proceeded against as a Murderer.

Thus does this miserable man confess. But
 how many are there in the Congregation, that
 this may strike terror & trembling into their souls?

O Lord, how many are there in this great As-
 sembly, who have lived, and do live in those ve-
 ry sins, for which this Man confesseth that God
 has been provoked to destroy him! Let sinners
 hear & take warning this day: This man now

that the Terrors of God have awakned his soule, bitterly complains of *two* Sins especially ; one is that of *Drunkennes*. And indeed, *Drunkennes* has bin a bloody sin ; it has bin the cause of many a Murder. The man here, who is now *flying to the Pit*, confesseth that in his Drink, he was wont to Curse & Swear, and to quarrel, and strike those near him ; and he acknowledged to me, that he had made himself grievously drunk the day before. he was left of God to commit the Murder which he now must dye for ; yea, and that he had *that* very night bin drinking to excess, and that he was not clear of drink at the time when he did the bloody Fact. And does not the Scripture say, *Who has wo, who has sorrow, who has contentions, who has babling, who has wounds without cause ? They that tarry long at the Wine -- &c. Prov. 23. 29, 30.* Wicked men when they are in drink, will fall to Quarrelling ; words will bring on blows, and those blows will cause wounds, and those wounds may perhaps prove *mortal* : and then, what Woe & Sorrow followes ! O how many have by means of this sin, been guilty of *Interpretative Murder* ! They have caused others to dye by making them drunk. There has been an horrible thing done in this place ; some wicked persons (who they are God knows) have given or sold *strong Liquors* to the *Indians*, and made them drunk also, and several of them have dyed in that con-
dition

Hieron : Let such know, that the Lord will judge them ; yea, He will judge 'em as Men that have shed blood shall be judged ; they must answer for the blood of Souls and Bodies too. Most wicked and miserable Creatures they are, that to gain a few pence, will bring upon themselves the guilt of the blood of Souls & of Bodies too ! And this bloody sin of Drunkenness has bin the cause of many a Self-Murder : how many have made themselves the woful Martyrs of Baalchus thereby. By Drunkenness & Intemperance, they have brought their Bodies to the Grave, and their Souls to Hell before their time. It is an unhappy thing that of later years, a kind of Strong Drink hath been common amongst us, which the poorer sort of people, both in Town & Country, can make themselves drunk with, at cheap & easy rates. They that are poor and wicked too (Ah most miserable Creatures) can for a peny or two pence make themselves drunk. I wish to the Lord, some remedy might be thought of, for the prevention of this evil. It's a very sad thing, that so many Bodies & Souls should be eternally ruin'd, and no help for it. How few are there, that if once they be addicted to this vice, do ever truly repent of it or turn from it.

There

† Reverend Mr. Wilson once said in a Sermon, there is a sort of drink come into the country, which is called Kill-Devil, but it should be call'd, Kill-men for the Devil.

There was a Man, who hearing that his Son took evil courses, and that he followed men's vice, well, (said he) I hope he'll leave that; and that he was given to another vice, I hope (said he) he'll leave that too; but it was told him that his Son was given to Drunkenness also. Nay, then (said he) I have no hope of him. I will not say (as he did) There is no hope that ever a Drunkard should repent, but I say, there have been but few such Instances in the world. How rarely have any of you known a man that has been addicted to this Body-destroying, and Soul-murdering Iniquity, that has truly repented of it, or turned from it again! O then, Let Men that have any love for their Lives or Souls, beware of this bloody Sin.

But the other Evil which this undone Man does especially cry out of, and which (now that he seeth his Soul going into Eternity) he faith-
 lies most heavy upon his Conscience, is his Despising the Word of God. I do not wonder to hear him speak so, for I have known several Condemned persons, who have made the same out-cry: O nothing terrifies our Consciences like the thought of This, that we have neglected the Means of grace. And what think you of Sinners in Hell, who are wayling for this with tears of blood for ever & ever? whose doleful and bitter cry is, O the Sermons which we once heard, we might have heard but would not. Ten

Thou shalt

Thousand worlds would we give for an opportunity to hear one of those Sermons again, with any hope of finding Mercy with God. O you that have lived under the Gospel, but despised it, think of this. Verily I say unto you, all the sins in the world will not damn like this: Suppose a man to have bin guilty of Adultery, or Murder, or the most horrid Transgressions against the Law of God, these will not damn his Soul like that of Despising the Word of God. For this is the X
Condemnation, that Light is come into the world, and men love Darknes rather than Light. And How shall we escape, if we neglect so great Salvation? They that shall be found guilty of neglecting the great Salvation offered in the Gospel, cannot escape the wrath of God, to the utmost of it. And this is true, not only concerning such as have lived under the constant Preaching of the Gospel, and yet remain, and live & dye in a natural unconverted estate; but of them also that might hear the Word of God but will not: concerning Such, Christ saith, It shall be more tolerable for Sodom and Gomorrah at the day of Judgment, than for them. Mat. 10. 15. This dying man, now that his Conscience is awaken'd, saith, It is a terrour to him to think, I might have heard the Word of God preached many a time, but refused it. He neglected to hear Sermons, not only on Lecture dayes, but on Lords Dayes too: when he was a Servant. He
was

was wont (as himself saith) on Sabbath Days to go out into the Fields, and there to profane the Lords Dayes, at the very time when he might and ought to have bin hearing the Word of God: and since he had a Family, his custom was to keep at home, when others were attending the publick Worship of God. And he told me, that he did foolishly please himself in thinking that he had sufficient reason to stay at home, because he had not clothes good enough to appear publickly in; whereas the mony that he mispent in drink would have procur'd him *Glourbe*ing. Let others then by his Example be warned against this evil, lest they provoke God, and feel sorrow for it, as he has done. I doubt there are very many in this great Town, guilty of his sin in this particular, perhaps some that are professors of Religion, which is dreadful to think on. I hear some say, that there are many Hundreds; nay, some *Thousands* in this place, that seldom hear a Sermon preached, from one end of the year to the other: if that be so, it is very lamentable. What is like to become of the souls of such profane persons? If they that are in place of power (be they Superior or Inferior Officers) can possibly redress this evil, they will certainly do a Service acceptable to GOD, and to our Lord JESUS CHRIST.

But I proceed to the Second Exhortation.
IF Murder be such a Crime as has bin declared,
 then

Days, let whoever has been guilty of this Sin be humbled
 for it, and repent of it. As for Interpretative
 Murder, many are guilty of that. O how many
 have by Debauchery & Intemperance, shortened
 the lives of themselves or others! let such repent,
 and turn from their sins unto God. But I hope
 there is none in this vast Assembly, that has bin
 guilty of that Murder which is by the Law of
 God and of the Land a Capital Crime, except-
 ing one man, and one such person there is here
 present, unto whom I shall now particularly
 apply my self. Do you then hear, that your
 soul may live. This is the Last Sermon that e-
 ver you shall hear. Time was when you might
 have heard Sermons but would not, and now you
 shall not hear them, tho' you would. For as God
 said to him, *This night thy soul shall be required*
of thee; so I say to you in His Name, *This night*
thy soul shall be taken from thee: This night your
 soul shall be in Heaven or Hell for ever. You
 are appointed to dye this day, and after death com-
 meth the Judgment. As soon as your Body is dead,
 your immortal soul must appear before the great
 GOD and Judge of all, and a Sentence of ever-
 lasting Life, or Everlasting Death, shall be
 passed upon you. Are you willing when those
 Chains, which are about you, shall be taken off,
 that your immortal soul should be hang'd in ever-
 lasting Chains? Are you willing that when your
 Body is removed from the Prison, your Soul
 should

should go to the *Spirits that are in prison*? You have complain'd that you have bin in a Dungeon, and had little light there; but are you willing to go where you shall never see light? Are you willing that when your Body is deliver'd from this Dungeon, your Soul should go in to that Dungeon, where is *Blackness of darkness for ever*? If not I charge you in the Name of God to hear and obey his Word; yea, that Word which you have many a time despis'd. I have spoken so often to you in private, since your being Apprehended, that I shall not need to say much now, only a few words.

1. Consider what a sinner you have bin. The Sin which you are to die for, is as red as Scarlet; and many other sins, hath your wicked life been filled with. You have been a stranger to me, I never saw you, I never heard of you, till you had committed the Murder for which you must dye this day; but I hear by others, that have known you, how wicked you have been: and you have your self confessed to the world, that you have been guilty of Drunkenness, guilty of Cursing & Swearing, guilty of Sabbath-breaking, guilty of Lying, guilty of secret Uncleanliness, as Solomon said to *Shimei*, *Thou knowest thy wickedness which thine own heart is privy unto*: To say to you, And that which aggravates your Guilt, is not a little, is, That since you have been in Prison, you have done wickedly; you have made your self drunk several times since your Imprisonment.

sonment

ment: yea, and you have bin guilty of *Unbelief* since your *Condemnation*. It was said to a dying man, *Dost not thou fear God, seeing thou art under Condemnation!* Oh what a sinner have you bin! for since you have bin under *Condemnation*, you have *not feared God*. And how have you sinned against the *Gospel*? What *Unbelief*, what *Impenitency* have you bin guilty of!

Consider 2. *What Misery you have brought upon your self*, on your *Body*, that must dye an *accursed death*: you must *hang* between *Heaven* and *Earth*, as it were *forsaken* of *both*, and unworthy to be in *either*. And what *Misery* have you brought upon your *poor Children*? you have brought an *everlasting Reproach* upon them. How great will their *Shame* be, when it shall be said to them, that their *Father* was *hang'd*, not for his *goodness*, as many in the world have bin, but for his *wickedness*: not as a *Martyr*, but as a *Malefactor*, truly so! But that which is *Ten Thousand Thousand* times worse than all this, is, That you have (without *Repentance*) brought undoing *Misery* upon your *poor yet precious Soul*: not only *Death* on your *Body*, but a *Second Death* on your *never-dying Soul*. It is said in the *Scripture*, That *Murderers shall have their part in the lake, which burns with fire and brimstone, which is the Second Death*, Rev. 21.

8. O tremble at that! I remember a *Man* that was *condemned* and *Executed* in this place *some years ago*, that had been a *Souldier*,

fier, and as stout a spirited man as most in the
 World, who when he came to dye, thus expres-
 sed himself to a Minister that treated with him
 about his Soul; *I (said he) never knew what
 Fear meant, tho' I have bin amongst drawn Swords,
 and before the Cannons mouth; I feared not death;
 but now you tell me of a Second Death, it makes
 my Soul to shake within me ! That's a Death,
 the Thoughts whereof may make the soul of
 the stoutest Sinner in the world to tremble; for
 that's a death which is ETERNAL. The things
 which are seen are temporal, but the things which
 are not seen are ETERNAL. The death of the
 Body, that's seen, and is soon over; but what
 becomes of the Soul when a Sinner dyeth, they
 that stand by him do not see, but if he dye im-
 penitent, the Death which is not seen takes hold
 on him, and it is eternal. The God against
 whom he has sinned, liveth for ever to punish
 him. And a fearful thing it is, to fall into the
 hands of the ever-living God. O run not into
 the mouth of the Second Death, into the wide
 Mouth of the fiery Pit, which has devoured Mil-
 lions of Millions of immortal souls; and know
 you for certain, that if you die impenitent, your
 Damnation will be no ordinary one: for you
 have not only transgress'd against the Law of
 God, with a high hand, but sinn'd against the
 Gospel too. The Sermons which you have heard
 formerly, or might have done, will be as so ma-*

my witnesses against you, before the Judgment seat of *Christ*: the 3 Sermons which have bin preached to you in publick, since your Condemnation; the pains that has bin taken with you in private by one or other of the Lords Servants; all these will aggravate your Condemnation, when you shall be judged again, before *all the World* at the last Day, if you dye impenitent.

Consider. 3. *There's yet a Possibility that your soul may be saved.* Notwithstanding all that has bin spoken to you, don't despair; repent but do not despair. I would not have you say as *Cain* did, *My sin is greater than can be forgiven.* The Lord is a merciful God. Tho' Men cannot forgive you, God can; and He will do it, if you unfeignedly repent & believe on the Lord *Jesus*. There is infinite Merit in the Death of *Christ*: if your bloody soul be wash'd in his blood, it shall be made whiter than the Snow. That Sin which you must now dye for, God has forgiven to others upon their true Repentance. *Manasseh* filled the streets of *Jerusalem* with innocent blood, but when he humbled himself, and besought the Lord for Mercy, God was entreated of him. O therefore Repent, and then though your Body must dye, your Soul shall live and not dye.

I have but two words more to say to you, and then I shall take my leave of you for ever.

1. Be sure that you be sincere in your Repentance. // Many times men under Fears, will seem very penitent

nitent, whenas they do but flatter God with their
 mouths, and lye unto him with their tongues. Thus
 it was with Pharoah, and with many a sinner,
 whose hard heart was never broken nor chang-
 ed; we see often, that sinners on sick beds, when
 they behold Death & Eternity before their eyes,
 will confesse their sins and promise Reformation;
 but if the Lord spare & restore them, they are
 the same that they were before. And we have
 known Instances among our Ielvs, of men, that
 when they have bin Captive, and in Turkish Sla-
 very, they have pretended to a sense of those sins
 which provoked the Most High to bring that
 misery upon them, and have written seemingly
 pious & penitent Letters to their Friends, but
 now God has deliver'd them, they are as vain as
 profane as ungodly as ever in their lives before;
 nay, some of them worse. For the Truth is, if
 men be not humbled and converted by such signal
 Dispensations, many times they are judicially &
 everlastingly hardened: They never leave sin-
 ning until they have sinned themselves into Hell,
 past all hopes of Mercy or Recovery. To come
 nearer to you, I have known some, more than
 one or 2 or 3, that have bin condemned to dye,
 and whilst they remained under that Sentence,
 they seemed very penitent, but they were pardo-
 ned (for they had not bin guilty of Murder, as
 you have) and since that, have bin as wicked as
 ever. O then look to your self, that you do not
 dispute with GOD and Man, and your own
 Soul.

Soul tho. And let not the *Fear of Punishment* only, but the *Sense of Mercy* break your heart.

2. In this way of sincere Repentance, *Bring your self to the City of Refuge.* Go to Christ for Life. The *misful man-slayer* had (as you heard but now) no benefit by the City of Refuge; so shall *impenitent Sinners* have no Salvation by Christ: but they that have a real sight of their Sins, and flee from the *Avenger of blood* unto Christ for life, He is ready to succour them. Poor man! has the *fiery Serpent* stung thy soul? then look unto the *Brazen Serpent*, look unto the Lord Jesus that you may live and not dye forever. Build your hopes of Salvation on Christ & His Righteousness alone. Don't think you shall be saved only because good men have pray'd for you, or for the Confession of your sins which you have now made, or for the sake of any thing but CHRIST. And I pray the Son of G O to have Compassion on you.

The Last Expressions & solemn Warning of James Morgan: As they were in Short-hand taken from his Mouth, at the Place of Execution. Mar. 11. 85.

I Pray God that I may be a Warning to you all, and that I may be the last that ever shall suffer after this manner: in the fear of God I warn you to have a care of taking the Lords Name in vain, ~~And~~ have a care of that sin of Drunkenness, for that sin leads to all manner of sins and Wicked

ness: (mind & have a care of breaking the sixth Commandment, where it is said, Thou shalt do no Murder) for when a man is in Drink, he is ready to commit all manner of Sin, till he fill up the cup of the wrath of God, as I have done by committing that sin of Murder. I beg of God as I am a dying man, and to appear before the Lord within a few minutes, that you may take notice of what I say to you. Have a care of drunkenness, & ill Company, and mind all good Instruction, and don't turn your back upon the Word of God, as I have done. When I have bin at meeting, I have gone out of the meeting-house to commit sin & to please the lust of my flesh. Don't make a mock at any poor object of pity, but bless God that he has not left you as he has justly done me to commit that horrid sin of Murder. Another thing that I have to say to you, is to have a care of that house where that wickedness was committed, & where I have bin partly ruined by. But here I am, and know not what will become of my poor soul which is within a few moments of eternity. I have murder'd a poor man, who had but little time to repent, and I know not what is become of his poor soul; O that I may make use of this opportunity that I have! O that I may make improvement of this little little time, before I go hence and be no more. O let all mind what I am a saying now I'm going out of this world. O take warning by me, and beg of God to keep you from this sin which has bin my ruine. [His last words were] O Lord, receive my spirit. I come unto thee O Lord, I come unto thee O Lord, I come, I come, I come.

THE
CALL OF THE GOSPEL

APPLIED

Unto *All men* in general, and
Unto a *Condemned Malefactor* in particular.

In a SERMON, Preached on the 7th
Day of March. 1686.

At the Request, and in the Hearing of a man under
a just Sentence of Death for the horrid SIN of

MURDER,

By COTTON MATHER.

Pastor to a Church at Boston in N. E.

The SECOND EDITION.

Psal. 89. 1. *I will sing of the mercies of the Lord
for ever, with my mouth will I make known thy
Faithfulness to all generations.*

Nulla species Peccati tanta est qua non sit
Superior JESUS. Orig.

Printed at Boston, by Richard Pierce. 1687

CALL TO THE READER.

Altho' my Consent to the Publication of the ensuing Sermon had no small Objections to Encounter with; for, First, The short time allow'd me for Preparation after I was (by the little expected dying Desire of a poor man) diverted from my spending the whole of the Sabbath with a bereav'd Congregation to which my help was promised; and Next, the Regard to be had unto the Administration of the Lords Supper, which now in the Absence of an Honoured Relation that kindly answered my Engagement elsewhere I was to keep some Eye unto; both necessitated me to want in this Discourse that Accuracy & that full pertinency which might recommend it unto the Judicious; Nevertheless, so long as among all the Faults in it, I found not this, That it was not designed to do good, and so long as among all the Pleas (which in a curious & capricious age my love to my own repose brought) against the emitting of it, I never met with this, That it was impossible any good should be done by it, I gave at the urgent Importunity of others ventur'd to deliver it into the Hands of as many as shall think themselves concerned to peruse it: Praying, that it may reach & touch the hearts of them, to whom a Christ should be a Pearl of great Price, till they **LOOK** unto **HIM** and be **SAVED**.

Cotton Mather.

Printed by Richard Pierce, 1697.

The **CALL** of the **GOSPEL**,
unto *All the Ends of the Earth*. Apply'd
especially unto a poor man under the juſt Sentence
of Death for the Crying Sin of **MURDER**.

Isai. XLV. 22.

LOOK unto Me, and be ye **SAVED**,
all the Ends of the Earth.

THESE Words give unto us the most Joyful
Sound that ever the Children of Death had
the favour of. Some of us doubtless can with a
most Distinguishing and Experimental Relish,
profess concerning this Oracle of God, as some
other persons have concerning some other Passa-
ges in the Sacred Pages, We would not have had
this Sentence left out of our Bibles, for the riches of
both the India's. Yea, who among us all, at the
reading of these glad Tydings unto us, can for-
bear joyning with the Rapturous shouts of
Heaven, with that Angelical, and Evangelical
Out-cry, in *Luc. 2. 14.* *Glory to God in the high-
est, on earth peace, Good-will towards men!* Be-
hold, the Saviour of the world is this day speak-
ing unto you, ye Congregation of the Lord;
Arrayed in His white garments, He looks thro'
the Windows of His bright Ivory Palace, and
uttereth an Invitation to you, which Blessed are
your ears that hear this day.

This

This 45th Chapter of (that which we may not ineptly call, the Gospel according to) *Isaiah*, seems the Close of a Sermon begun at the 40th chapter of that admirable Book, whose Gospel-strains are so abundant, that in the *New-Testament* some have counted perhaps about threescore Quotations from it; and good old *Ambrose*, hence advised *Austin* unto a peculiar frequency in the Reading of it. *Isaiah* signifies the Salvation of God; now that very thing, especially in the more promissory Conclusion of his Prophecy, is very much the Subject of his Ministry.

The Princely Prophet is predicting, perhaps about 200 years before the Accomplishment thereof, the Reduction and Redemption of the captiv'd Jews from *Babylon*, together with the very name of the *Persian* Emperor *Cyrus*, who should be the Instrument thereof; and thereupon he assigns the several reasons of this stupendious Dispensation. One ground thereof laid down is, that the Nations of the world, far and near, might be brought to abandon their *Lying* *idolatries*, and to acknowledg the Only true GOD, with *Jesus Christ* whom He hath sent. At the mention of this there immediately falls in the gracious invitation to those Nations which we have now to insist upon: wherein we may observe,
 (1.) The Subjects which are call'd upon, These are all the ends of the earth; even the Gentiles, in all quarters of the world, whose *Conversion* is here fore-

foretold; The poor souls whose *natural Distance* from the *Church* of God, and whose *moral Distance* from the *Love* of God was exceeding deplorable. (2.) The *Object* propounded for these to converse withal. This by that Expression *Me*, is determined to be the Lord Himself. But who? Truly, it is God the *Saviour*, it is the *Lord Jesus Christ*; a Devotion to whom should come instead of the Homage which men had bin wont to yeild unto their other *Images* of God, and *Deliverance* by whom is the *Antitype* of what the Lords people had of old by other *Saviours*. To confirm this Interpretation, I find the *Chaldee Paraphrase* rendring this *Me*, by *My Word*; using the Term of [*Meemar*] which belongs to the 2nd Person in the adorable *Trinity*. (3.) The *Act* to be applyed hereunto: This is to *Look*; namely with an *Eye* of *faith* & of *repentance*. In this Clause, there seems to be an Allusion to the *Looks* that the ancient *Israelites* had bin wont to give unto the *Brazen Serpent*; which, if that great Reformer *Hezekiah* had not made meer *brass* of it, might, for ought I know be still abus'd to vain & vile *Superstitions* among 'em. (4.) The *End* of the Whole. Tis said, *Be ye saved*; and the intent of that is Double, it is both, be desirous that ye may be saved, & it is, be assured that ye shall be saved. The two-fold End (both *finis Operis*, and *finis Operantis*.) both the *Design*, & the *Event* is to be *Salvation*. *Salva-*

(12)
SALVATION --- but what a Word is That!
It is a word that does contain more than any
man can conceive.

From hence then, This Doctrin of GOD your
Saviour does challeng your serious Attention.

Doct. The Lord Jesus Christ in His Gospel, gra-
tiously & earnestly inviteth all the Children of men
to Look unto Him, by Faith, upon Him for SAL-
VATION.

When the no less unexpected than un-desirable
Request of the dying man who now stands in
in this Assembly, that I would allow him this
Morning a Discourse proper for his uncomfort-
able Circumstances, was yesterday brought un-
to me; I could not suddenly think on any thing
more accommodated unto all the Persons & Ser-
vices which are before me, than that which I
have now pitch'd upon. The Body of this Con-
gregation can't hear of a more important thing
than this, of Looking unto Jesus Christ for Salva-
tion. Men and Brethren, This is the One thing
needful. The little flock of Communicants, un-
to whom I am by & by to administer the Holy
Supper, cannot be excited unto a fitter work
than this, of Looking unto Jesus Christ for Salva-
tion. Christians, this is our Errand hither.
The poor condemned Malefactor, who is here
listening to one of the three last Sermons that
ever he is like to sit under before his Encounter
with the King of Terrors, cannot be put in mind

of any thing that will more tend to prepare him for his near approaching death, than this of Looking unto the Lord of Life, for *Salvation & Life*. Poor man, do you hearken, I'll study to make this whole hour very particularly suitable & serviceable to you; and methinks a man that knows himself about to take an *eternal Farewell* of all Sermons, should endeavour to hear with *most earnest heed*. The God of Heaven grant, that *Faith* may come unto you by your *Hearing*.

It is a very precious Repast, which is thus brought unto you, O immortal Souls! It comes from the *Land flowing with milk & honey*. The

ensuing Propositions may carve it out unto you.

The 1st Proposition that arrests our thoughts is,

1. That, to *Believe* on the Lord Jesus Christ, is to *Look unto Him for Salvation*. These blessed things are equivalent each to the other; and herein, we have both the *Act* of Faith, and the *End* of Faith, fairly suggested unto us.

As for the *Act* of Faith, that is a *Looking*.

The *Faith* of God's Elect hath in the Scripture several *Bodily Actions*, used as the Metaphors & Shadows of it. There is the Action of the

Hand, for the sake of which in Job. 1. 12. Faith is said to be a *Receiving* of Jesus Christ. There

is the Action of the *Mouth*, in Remembrance of

which, in Job. 6. 24. Faith is said to *Eat* the

Flesh of Jesus Christ. There is the Action of

the

the *Foot*, in regard of which *Job. 6. 34.* Part is said to be a *Coming* unto Jesus Christ. Thus likewise the Action of the *Eye* is here improved, to denote the *Christ-ward motions* of soul which the Believer hath.

There is indeed a 3 fold *Look*, which the believing Soul in its Agonies does give towards the Lord Jesus Christ. There is a *Look of Desire*; a *Look with a Wish*, yea, with a *Groan*: a *Look with a Lord help me!* Such a *Look* as the hoarse Leper gave in *Marc. 1. 40.* when he came to Jesus Christ, *beseeking Him, & kneeling down unto Him.* There is also a *Look of Dependance*, a *Trusting* a *Rolling* a *Relying Look*; a *Look* accompanied with the Language of the Psalmist in *Psal. 25. 2.* *O my God, I trust in thee.* And there is a *Look of Acknowledgment*, producing both of these. Many things doth the Believer discern & confess to be in that Jesus, whose Name is, *Wonderful, Counsellor, The mighty God, the Everlasting Father, the Prince of Peace.* But these 2 things especially: One thing of which he is sensible is, that Jesus Christ is a *mighty Saviour*, owning that in *Heb. 7. 25.* *He is able to save to the uttermost them that come unto God by Him.* Another thing whereof he is not unsensible is, that Jesus Christ is a *Merciful Saviour*, owning that in *Job. 6. 37.* *Him that cometh to me, I will in no wise cast out.* After this manner does the Believer look to the Saviour upon the *last*

Rolling Hills, from whence comes all his help. But upon what Motive? for What?

¶ As for the *End* of Faith, that is SALVATION. This the Apostle grants in 1. *Pea.* 1. 9. where he speaks to Christians about *the end of their Faith, the Salvation of their souls.* That which the Believer doth purpose to himself by his Addresses to *Jesus Christ* is, that he may be rescued from all the Calamities which his Fall from God hath brought upon him, and that he may be made partaker of Benefits contrary thereunto, by the means of an *All-sufficient, & a Compassionate Jesus the Mediator.* There are indeed especially three things, which the Believer does look unto the Lord Jesus for. His *first Look* is with that glance in *Psal.* 119. 122. Lord, *Be surety for thy servant for good.* He would behold *Jesus Christ* as the *Lamb of God*, appearing before *divine Justice* in his room, adding unto this Cast of his Eye, this Throb of his heart, Oh, let *Jesus Christ* take away all my Sins, with all the wants & woes, which thereby I become obnoxious unto. He would have *Jesus Christ* to remove all the guilt that lies upon him, to enstate him in the Favour and Fellowship of God, and to procure for him all Blessings whatsoever, especially *Spiritual Blessings, the Blessings of the upper spring, the sure Mercies of the Covenant, by His own Obedience & Intercession.* His *Next Look* is with that sigh in *Plal.* 25. 4. *Show me thy way.* 2

O Lord, Teach me thy paths. There is an Eye-salve which he petitions unto this Lord our healer for. He Hyes & cries unto Jesus Christ, as that son of sorrow did of old, Lord that I may receive my sight. He would have Christ to remove all the blindness of his mind, to reveal unto him the happiness which is not seen, and which is eternal, and to discover unto him all that he must know & do in order to his obtaining of it. His Look, is with that Aim in Psal. 119. 5. Oh that my mayes were Directed to Keep thy statutes O God! He submits unto the ruling Will of God while he implores the Saving Grace of Jesus Christ. He reckons that the Most High by saying, I have sent my Son to bless you, by turning you away from your Iniquities, hath told him of a Blessedness & a Loving kindness, which he hath infinite cause to say Amen unto. He would have Jesus Christ to remove all the Disorder of his Will, to incline him so that he may refuse the evil & choose the good, and to shield him against all the ruining attempts of the World; the Flesh and the Devil for evermore. This, all of this Faith is beckned for in this one word, Look unto Me.

[And these are the Christward Looks which must be given by you, whose eyes will be within a few dayes clos'd by the cold hands of grim Death, if you would not roar in ourer (worsethan Egyptian) darkness for evermore.]

On the heel of the former, this second
Propo

Proposition taketh hold.

2. SALVATION will most undoubtedly be the Fruit of a Believer's *Looking* unto the Lord Jesus Christ: The great God, who once said unto upright man, *Obey and live*, now saith unto *lapsed* man, *Believe & be saved*; and truly an *Exceeding great multitude*, whom no man can number, have bin happy witnesses to the Fulfilment of it. It is that which our Lord has ordered to be proclaimed unto *every creature*, I mean (as the *Hebrews* do by that Phrase) unto *every man* in the world. *Marc. 16. 16. He that believeth shall [be saved.]* And when a convinced *Taylor* was solicitous about his everlasting Weal, the Messengers of heaven gave him this Testimony (which surely the convinced *Prisoner* that I have before me, may very reasonably look upon himself as concerned in) *Act. 16. 31. Believe on the Lord Jesus Christ, and thou shalt [be saved.]* Thus also it is represented as the Property & the Priviledge of true Believers, in *Heb. 10. 39. We are of them that believe unto the saving of the soul.* Verrily, a man does no sooner look unto Jesus Christ in away of *Believing*, than a Sentence of *Salvation* is passed upon him, and all the *Promises*, yea, and all the *Attributes* of the Eternal Jehovah are engaged for the execution of it.

¶ Shall we descend unto some Particulars?

Every part of that Salvation which Jesus Christ is the Author of, ever follows upon *Looking & Believing* for it. As those three comprehensible

and inexhaustible Treasures of life, in 2. Cor. 13. 14. even the Grace of our Lord Jesus Christ, and the Love of God, and the Communion of the Holy Spirit, are to be got by Looking. So particularly, the voice, the sweet soul-melting voice of the Lord Jesus Christ unto Sinners is, LOOK unto Me, and you shall be Justified. Hence, not to speak of the large Discourses on this point, in the Epistle to the Romans, concerning whom the Spirit of Prophecy fore-saw that they would apostatize from their Orthodox Perswasion and Professions herein: It is said in Joh. 3. 18. *He that believeth on the Lord Jesus Christ is not condemned.* No; he is in Christ, and there shall [not one] Condemnation fall upon him, (as the Apostle else-where has it) tho' he may have deserved a Thousand Million. He is saved from the horrendous Wrath & Curse of God. The free Grace of God forgives all his transgressions, and accepts him as righteous, imputing the Righteousness of Jesus Christ unto him; the just & holy God that was once angry with him every day, now sayes unto him, *Fury is not in me; Fury is not in me.* And he rejoices with such a white Stone put into his hand as that Paralytick had, unto whom it was said, *Son, be of good cheer, thy sins are forgiven thee.* Yet again, The voice of the Lord Jesus unto sinners is, *Look unto Me and you shall be Adopted.* Hence is it averr'd in Gal. 3. 26. *We are the children of God, by Faith in Christ.*

Christ Jesus. Thus these blessed believing *Lookers* shall be saved from the doleful Family of the Devil, they shall be taken into the number, they shall have a Title to the *Felicity and Dignity* of them that are the *sons of God*; the Angels now call them *Brethren*: and the Almighty Magnificent Governor of the world saies unto them, *I am my sons & my daughters*. Besides all this, the Voice of the Lord Jesus unto sinners moreover is, *Look unto Me*, and you shall be *Sanctified*, in regard of this it is that He has said in *Joh. 3. 36.* *He that believeth hath everlasting life*; the Seed & the Spring of it is in Him. Truly such a man shall be saved from his slavery to the Enemies of his soul. He shall be renewed in his whole man after the Image of God; and be enabled more & more unto a dying to sin, and a living in Grace; his spirit, his soul, his body, his *All* is now under an enobling *Dedication* unto the Service of shewing forth the praises of God: a curious Needle-work made by the fingers of the eternal Spirit covers him, adorns him, makes him more excellent than his neighbour. And Oh what peace! even the peace of God that passeth all understanding; O what Joy! even Joy unspeakable & full of glory; Oh what Assurance, Oh what Perseverance in this life will flow from these unto the saved Believer! Finally the Voice of the Lord Jesus unto sinners likewise is, *Look unto Me* and you shall be *Glorified*. On this score has the

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loved Disciple said in 1. Joh. 5. 13. *You that be-
lieve on the Name of the Son of God may know
that ye have eternal life. Oh how firmly is Eter-
nal Life ensured unto Believers! Certainly,
those Christ-prizing Ones shall be saved from
the second Death; they shall awake in the upper
world, in the future world; they shall behold the
Face of God and Christ in Righteousness, and be
satisfied with His likeness. The Lamb shall feed
them and lead them to Fountains of Living wa-
ter. they shall enter into the Joy of their LORD;
they shall drink of the Rivers of pleasure, at the
right hand of GOD for ever more: they shall so
partly at their Dissolution, they shall so fully at
their Resurrection, they shall so in the Heaven of
Heavens, until the very Heavens be no more.
Such is a little of the [Be ye saved] which all
Believers hear from their heavenly Friend, from
their Undertaker on high. So great Salvation
will a Believing LOOK procure.*

But that this Gospel may have a fit and full
dwelling in your hearts, there is one Propositi-
on more to be laid into your Understandings.

3. The Lord Jesus Christ in His Gospel does
graciously & earnestly INVITE all men thus to
Look unto Him and be saved. That ever-glo-
rious One whom God has exalted to be a Prince
and Saviour, to give Repentance unto His Elect
with Remission of sins; He hath with a match-
less

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less degree of *Favour* and *Perseverance* too, at
Man-kind about this matter; He hath reviv'd
a dying world with such sweet words of his mouth
as these, *O ye perishing Out-casts, I am a Saviour*
infinitely able & ready to relieve the Distresses
which you are plung'd into: I require you and en-
treat you therefore, that you don't keep at a distance
from me. And for this cause it is that in Isa. 63. 1.
he makes (according to the Apostolical Interpre-
tation in Rom. 10.) this proffer even to the very
Heathen (O let the blackest blindest Negroe, at
the further end of this Assembly count himself
bound to answer such a Call) Behold me, behold
me! q. d. O that you would LOOK at me for
my SALVATION. We have indeed a most pre-
cious Bible in our hands [that *Book of Life* I see
in those hands too that must dye pinion'd before
many dayes have roll'd away; man do you first
look downward upon *that*, and so look upward
unto Him from whom it comes] it is a Bible
judited by the Spirit of Jesus Christ, and pre-
served by His Providence; and the very scope
of this, the *principal* business of it, is, to come
from the Third Heaven, as a *Letter* with thy
name, & mine, & every man's on the Endor-
ment of it, bespeaking the *believing* looks of eve-
ry Reader unto a *saving* Jesus. But there are
likewise many special passages to this purpose,
sparkling and glittering like so many Jewels in
the Cabinet of God. It is a Rule which our

Lord Jesus has given about His *Exhortations*, in Marc. 13. 37. *What I say to one I say to All*: And will not the same square to His *Invitations* also? Yes, the old loving *Invitations* which were more immediately given to other people do likewise call upon us upon whom the ends of the world are come. upon Thee, and thee, and thee: Well, we are informed in Joh. 7. 36. That when our Lord Jesus was *Incarnate* among the moving Dust-heaps and Potsherds of the earth here below, once on the eight day of the *Feast of Tabernacles*, when there was a vast Confluence of People going to draw water from the Pool of *Siloam*, singing the words of the Prophet, *With joy shall ye draw water out of the wells of Salvation*. Lo, then He took occasion to stand, that He might be seen, to cry that he might be heard, & to say, *If any man thirst, let him come to me & drink*. So then all the needy dying souls of men are still are thus offered; the only Appointed & Anointed Redeemer of men does thus counsel them, *Let me hear from you whensoever & whereinsoever you want Salvation*. But how many other such amazing lines has He also sent down from the *Excellent Glory* into a desolate world! It is the Lord Jesus Christ who has compared the *Gospel* of Salvation unto a well-fraught Vessel sailing up a River, whereabout He makes that loud & loving Out-cry --- O Never, never was there an O'yeer vouchsafed unto the world like

to This ! -- In *Isai. 55. 1.* *Ho, every one that thirsteth let him come and partake hereof.* It is the Lord Jesus Christ too, who concludes this miraculous Book with that remarkable *Period* -- when He would put a full Stop to inspired infallible Writings, He does it by exposing His *Salvation* unto general Acceptation, in *Rev. 22. 17.* *Whosoever will, let him take the water of life freely.* In a word : For the fuller Inculcation of such a marvellous Thing, we have this immortal King, laying upon us in the name of Him that is Higher than the highest, in *1. Joh. 3. 23.* *A Commandment to believe.* We have Him hence also annexing the *Sanctions* of a *Commandment* hereunto, laying Bonds & Craplings of Iron upon the Consciences of men : We have Him both upon Mount *Ebal* & upon Mount *Gaziz* giving accents to His *Look unto Me.* He discharges the dreadful rumbling Thunderclaps of such denunciations as that in *Joh 3. 36.* *He that believeth not shal not see life.* And many more such *Threats* and *Menaces* does He roar out of *Stonewith*, wherein the smoke of the Fire and Brimstone reserved in a hot Hell for the Portion of *Unbelievers* is blown under the Nostrils of men. Yea, and He presents no less charming *Encouragements* to Beleeving than those in the *Preface* to *Proverbs* of *Solomon* : & one Text more above all I have found which I must bring to you, as *Sampson* did unto his Relations the *Story* which

he had light upon, it is in *Mat. 11. 28.* O feed upon it, every word in it is a drop of *Canaans Honey*; it is *Honey from the Rock*. He was a renowned Person that once said, *malle carere Cibo et Caelo quam hoc Verbo*, I had rather not have a bit of *Bread* to put in my mouth, I had rather the *Sun* in the Firmament should shine no more upon me, than that I should loose so dear a *Word* as *this*. Thus our Lord speakes COME, gr. L. *Deute*] a most freindly & familiar Call; q. d. I pray be so kind as to step hither to a *Friend*. But unto whom shall we come? Lo, He saith, come unto *Me*, unto *Me* that have *all things deliver'd* unto *Me* by the Father, unto *Me* that am by Him *empowered* and *employed* to pluck never-dying souls from the devouring Jaws of every *Death*. But *who* shall come? mark the Answer, Let *ALL* come. But what if we have horrible *Burdens* of *Filth* and *Fear* lying upon us? Its no matter, sayes our Ever-living and Ever-loving Lord, come all ye that *Labour* and are *heavy Laden*. But what if we *do* come, shall we not miscarry miserably, and miss of our Expectations, notwithstanding all? No, no. The *Faithful & true witness* saith unto us, *I will GIVE you REST*. [O let the poor fetter'd *Prisoner* recollect himself; *James*, thy name is not excepted in these *INVITATIONS*.]

It is a feast of Fat things full of marrow, and
of

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of wines on the lees well refined, which the Lord has made in this *Doctrin* for the ruin'd Race of sinful men. It remains that we make some *Use* of it.

USE. 1. And now *Praises*, Millions of *Praises*, an Eternity of *High-praises* be given unto our Lord Jesus Christ who speaks such things to the rebellious. O the *Admiration*, O the *Adoration* which the never-enough praised *Grace* of Jesus Christ should beget in us ! At the preaching of this *Doctrin* we have unnutterable cause to do as the Jews did at the building of the Temple in *Zech.* 4. 7. even to shout *Grace, Grace*, concerning it, until our Acclamations reach unto the very Heavens. It is recorded of the poor slaves among the Brick-kilns in *Egypt*, *Exod.* 4. 31. That when they heard the Lord had visited the children of Israel, and had look'd on their Affliction, then they bowed their heads and worshiped: behold, you have this morning heard, that the Lord Jesus Christ hath visited the children of men, and bid them in their Afflictions to Look unto Himself. O where are the good words, where are the kind thoughts that we ought to magnify this Redeemer and His Grace withal ? David once in an holy Ecstasie of soul, *1. Chron.* 29. 10, -- 14. Blessed the Lord, and said, O who am I ! Verily now, all of us have cause to abound with such notes as those, Lord who are we, that He who sits on the lofty Throne of Eternity should send away unto us that ly starving like odious Beggars among

among the *Ditches* and under the *Hedges* of Hell
 Inviting us to *LOOK* unto Him and be *SAVED* !
 The Pharisees of old aspers'd Him with this as
 His Disgrace, but let us cry it up in Him as his
 Honour, *This man receiveth sinners.* The ver-
 tuous *Elizabeth* in *Luc. 1. 43.* Wondred that the
 Mother of her Lord should come unto her : but
 what a thing is this, that our Lord Himself
 should *Invite* us to *Look*, yea, to come unto him-
 self ! That he who sits as King for ever upon
 the lofty Battlements of Heaven, & charges the
 very *Angels* with Folly, should so far smile upon
 us a company of *born-fools* wandering about the
 earth; upon us who dwell in houses of *Clay*,
 whose Foundation is in the *dust*, which are crush-
 ed before the *moth*; did I say so? Nay this is
 not the worst of our Character: we are not on-
 ly undeserving creatures, but also *Hell-deserving*
sinners. When our first Father began a desperate
 War against the Omnipotent God, we were part
 of the mad Regiment involved in his perfidious
 Treason, and our *Enmity* against our Maker has
 from our very Cradles been so enormous, that
 we should long ere now have bin *Devils-in-flesh*,
 if the checks of *Restraining Grace* had bin taken
 away. And what *unreasonably* vicious lives have
 we been leading ever since a *Rational Soul* appa-
 rently acted in us! How have we bin every moment
 sinning against the *Law* of God, transgressing
 every precept of Love to God & to man! Yea,
 how

how grievously have we bin. sinning against the
 Gospel too! fearfully grieving, sleighing, and
 shamefully affronting a Redeemer that for many
 a day besought us to be reconciled unto God!
 This have we *been & done*. And *Ah Lord, dost
 thou open thine eyes upon such ones?* What if the
 Lord Jesus Christ had now only spoken unto us
 such fiery wrathful words as those in *Isa. 1.
 23. Aha, I will ease me of mine enemies, & avenge
 me of mine Adversaries!* or those in *Luc. 19. 27.
 Those mine enemies bring hither, and slay before me!*
 Verily I say unto you, he would be clear in his
 speaking and just in his judging so. What if he
 should appear unto us in the black garments of
 all-desolating indignation, with keen Darts &
 consuming Thunder-bolts in his hand? What
 if he should appear in flaming fire, to take ven-
 geance on us that have not known God, nor obey-
 ed his Gospel? Surely this would be no more
 than a proper and a proportionable Dispensation.
 But instead of this, the winning Language,
 which with bowels full of such *Philanthropy* as
 (this King's wedding a Queen out of our poor
 Family) His taking our Nature to subsist in his
 Second Person, doth evince and encline Him to
 have unto us) he speakes unto us, is, *O Look
 in o Me and be SAVED.* Yea, and in this thing
 he doth with a Riddle of *Free Grace* *deslinging* us
 us from, by dignifying us above uncountable Mul-
 titudes of our Fellow-creatures, our Fellow-cr-

iminal

animals. If we do look through the earth and
 into ~~Heaven~~ we shall soon see our selves *lifted up to*
Heaven by the *Invitation* which our Lord Jesus
 has given to us to *Look unto Him for Salvation*.
 Let us (we especially in this Wilderness that
 that like *Gideon's Fleece*, enjoys these Dewes
 of Heaven when the rest of the world is dry,
 may do it) take a view of all the *Visible World*
 and see whar incredible Millions in every Gene-
 ration, there are that either never had one beam
 from the *Sun of Righteousness* falling on them,
 but drop down into the Land of Darkness with-
 out hearing a word of Him, or, at least, are by
 their blind Guides muffled up in such *Ignorance*
 as proves to them the *Mother of Destruction*.
 Alas, Alas, -- for the people that perish for lack
 of vision, that sit in the region of the shadow of
 death. But here, in a little Spot of ground that
 other day the Devil was worshiped in, there
 now are the Colonies, whom the *Invitations of*
Jesus Christ have known above all the Families of
earth. This is much ! But take a view like-
 wise of the howling people in the *Invisible world*.
 Who are there in the fiery dismal Vault below ?
 There are vast Legions of Devils in that place of
 torment; but unto which of those apostate spirits
 has our Lord Jesus said, *I would have thee to look*
unto me ? There is an innumerable number of our
 Race too gone down into that formidable Pit ;
 but unto none of those does the Lord Christ e-
 ver

Yet say, *Thou mayst be saved by me if thou wilt*;
 No, those *Invitations* are our *Prerogative*.
Wonderments, where are you? *Halleluiah*,
 where are you? Syrs, let us place the utmost
 of them upon this mysterious *Love*. But we are
 foolish; our unaffected rocky hearts are insen-
 sible of our obligations to the Lord Jesus Christ;
 Then wonder, O ye Angels, give *Thanks*; O all
 ye ministring Spirits, Let the *Morning stars* in
 the upper Regions, throughout eternal Ages,
 think honourably of the Saviour whom we are un-
 apt to acknowledge, for his remembering us in our
 low estate, because his mercy endures for ever. O
 how, how shall we enough extol the merciful
 High-Priest, whose Look unto me and be saved, has
 bin vouchsafed unto us! Is this the manner of
 men, O Lord? No, no. Then, Let the people
 praise thee, O Lord; let all the people praise thee,
 since Thy way is known upon the earth, and Thy
 SAVING Health among all Nations.

But This is not all the Good-Speech of our Lord
 Jesus Christ, unto us; There's some-what
 more that remains to be said unto us all, [and
 particularly unto that Condemned Malefactor
 here who is never to see the Light of another
 Sabbath in the world] It was a pathetic word
 of the Apostle to his *Corinthians* in 2. Cor. 6. 1.
We beseech you that you receive not the grace of God
in vain. Wherefore

USE. II. O Let every one of us now Look
 unto Jesus Christ by Faith for SALVATION.
 If he say unto us, *Look unto me*, let not us be
 such prodigies of madness as to reply, *No, we
 will not look unto thee*. It is a sweet intercourse
 between God and man, which the prophet pre-
 scribes in Jer. 3. 22. where the Call of God is
*Return ye backsliding children, and I will heal your
 backslidings*: and the Echo of man is, *Behold we
 come unto thee, for thou art the Lord our God*. O
 that there might now be such a Communion be-
 tween Christ and us. His Call is, *Look unto Me
 and be saved*: let our Return be, *Behold we look
 unto thee, for thou art the Lord our Saviour*. Do
 not, I entreat you, do not give unto the Lord
 Jesus Christ such a daring and damning Answer
 as that in Jer. 44. 16. *As for the word spoken to
 us in the Name of the Lord, we will not hearken
 thereunto*. It is a thing declared by the Lord Je-
 sus Christ concerning these Gospel-times. Zech.
 12. 10. *Men shall look upon me and mourn*. Now
 shall a like thing be brought to pass within
 these walls this day? How shall so great a
 thing as this be gained? A sad part of this Con-
 gregation, tis to be doubted, are too much like
 the Leviathan, Their hearts are as firm as a stone,
 as hard as a peice of the nether Millstone. The sword
 of him that layeth at them cannot bold. Alas, what
 shall be done for them? Unto Thee, O Lord, do
 I bow my knee; O Father of spirits, and of men-

But, look down with thy tender mercies on the spirits of the unpersuadable Children. And O Thou that hast the keys of David in thy hand, Open, open our hearts as thou didst Lydia's of old, and effect by thy mighty power that we may look unto thee & believe.

God forbid that there should be any Esau-like despisers of Jesus Christ, and his Invitation, or his Salvation, in the Congregation. God forbid that there should be one such child of perdition as an impenitent unbeliever among us all. Some persons there are indeed, who make a Scruple of it, May I venture to look unto Jesus Christ, notwithstanding all my vileness, my wretchedness, my unworthiness? To these it may be safely rejoined if you find that God hath wrought your heart to a willingness to close with a whole Christ, you should not let your Unworthiness be your Discouragement against doing of it. The Invitation Look unto me, is enough to embolden you unto believing looks towards the Lord Jesus Christ notwithstanding all the damps & doubts which your misgiving hearts may have about your acceptance in it. Syrs, the Golden Sceptre is held out, you may draw near. When Jesus Christ said unto Peter, you may come, he presently ran over the dangerous waves of the boisterous Sea unto Him; Truly so, since Jesus Christ sayes to you, you may look, let no hard suspicions and firmises keep you from doing your duty in it. The Canaanites in Mat. 15. 27. did, as one of

the

The Ancients expresse it, *play the Philosophers*;
 He disputed the case after this rate; *A Dog may
 have Crumbs, It seems I am a dog; Therefore (an
 ingenious & a gracious Therefore) I may have
 crumbs too.* Thus may you Argue prostrate at
 the footstool of the Lord Jesus Christ, *All the
 Ends of the earth should look unto thee, O Lord;
 I am one at the Ends of the earth; Therefore I
 may look unto thee.* Surely He that hath his Chair
 in the heavens, will deny no part of the Syllogism
 which shall thus be framed by a wrestling Faith.
 Though you have bin as bad as any among the
 Corinthians were of old, yet if you have arrived
 unto a due hunger & thirst after Jesus Christ, you
 may endeavour to look unto him, saying as Sa-
 muel to Eli, *Lord here I am for thou calledst me;*
 and He will be far from saying to you as Eli to
 Samuel, *No, I called not.*

The Question which some will now be ready to
 ask, is, (and O that many with an earnestness
 like that wherewith Peter's hearers put forth
 their *What shall we do,* would ask such a question)

How shall I look unto Jesus Christ?

About this there are a few Directions to be given.
 O set your hearts unto the words that shall be re-
 pisted among you, for they are not vain things; your
 very lives, yea the lives of your souls are con-
 sidered in them.

I know then, that besides your occasional glan-
 ces towards the Lord Jesus Christ, which every
 day ought to be very many, at least as many as

The *flouts* which the infernal vipers do vnto your souls withall; there is a *Set-work* of this nature to be solemnly performed both by them whose dead eyes never yet look'd to Jesus Christ, & by them whose *dime* eyes have cause enough to continue looking unto him whom they have already seen.

Now there are Two things to be premised concerning this. Let this be the 1st premised.

It is highly expedient that you should speedily set apart a time to make attempts about the grand work of Looking unto Jesus Christ. It is indeed true; that an unbeliever hath no other Assurance of prospering in his Essayes to break the Iron Prison doors of his unbelief, but such an *Who can tell?* such an *Who knowes* such an *It may be*, as the Prophets of old were wont much to insist upon. If you set your selvs to believe in your own strength, the Faith of Simon Magus is all you are like to attain unto. Yet you may be quickned to do what you can, from the renowned History of the man with the withred hand in *Mat. 13. 13.* unto whom Jesus saying, *stretch forth thy hand*; he tryed to do it without any demurr at the seeming unsuitableness of the Injury, and *Behold he stretched it forth and it was restored.*

Let this be next premised. It is extremely requisite that this rare work of Looking unto Jesus Christ should be often renewed. Sometimes perhaps the spirit of Jealousy will come upon you; you will be fearing, *Alas, I did never yet aright*

Look unto Jesus Christ! Now the best way to ~~for~~
 these troubled waters, will be that which Jo-
 nah had, I will look yet AGAIN. And O remem-
 ber, that to do this work often, over & over again,
 is a thing than which nothing can more tend to
 your Victory over all the Adversaries of your
 endless Welfare. Yea, sometimes if an Half or
 a Whole of a day, were purposely laid out in
 this work, the time will be found not to have
 bin lost when Eternity shall dawn upon the
 world. Hence in 1. Pet. 2. 4. they who have al-
 ready tasted the grace of Jesus Christ are bid still
 to come unto him. [Some of us before the sands
 of another hour be ran out, shall so meet with
 this King of glory in his Galleries, that we may
 have a special opportunity to catch hold on the
 feet of the Lord who deigns to sup with us, and
 like Mary cry my Lord, my Lord, until we have
 renewed the Looks that have hitherto kept our
 souls in life. O be you thankful for this, and do
 with your might what your hands find to do.]

And now, *Hear and your soul shall live.* O
 what you would labour in a wise Retirement to
 lift up the woful eyes of your Hell-strung souls
 towards the Lord Jesus Christ after such a manner,

1. Meditate most affectionately on those things
 which may awaken the Christ-ward LOOKS of
 of your souls. It is hinted in Luc. 1. 17. That
 ordinarily before persons can look unto Jesus
 Christ, they must be a people prepared for the

End

Lord. Now to promote and produce this price of Soul-good, there is no Engine, like to *Consideration*. O *Consideration*, what Medicine for *Soul-maladies* is comaparable to That! If we would but let the Angel of CONSIDERATION stir the Pool, how probably might we step in, and have our *unbelieving eyes enabled* to look unto our dear Helper who longs to be doing good unto us. It's said of a Convert in Ezek. 18. 28. *He considers & he turns*, perhaps it may likewise at last be said of us, *he considers & he looks*. There are then 2 or 3 *savory Meditations*, to which if you should give a *time and room*, you may hereafter reap the comfort of it. I perceive in *Hos. 14. 2* and elsewhere, that the prophets would sometimes put words into the mouths of them that they were Travelling for the Salvation of: Something of that kind shal now be done by the bringing of those thoughts into your mind which may comport with the *Invitations* of Jesus Christ.

Let your first Head of Meditation be an *I Must*. Think with your selves, *I must look unto Jesus Christ*. Say to your own souls about Looking to Jesus Christ, as Paul did about preaching of Jesus Christ, *Necessery is laid upon me, and woe unto me if I do it not*. Bestow one look in the first place on your *selvs*, upon your own most rueful Griefs & Fears. O ponder on the hideous *doleful plight* which by your Iniquities you have sunk your selves into and with an Anguish of Soul speak to

your selves in such Soli-loquies as these.

Ah, who is me; In the Fruition of God is en-
 wrapped all my happiness, without this, O
 Lord, what will become of me for evermore?
 But never was there a more lamentably forsak-
 en Soul than I. The Terrible God, at whose
 Rebukes the Everlasting Rocks are tumbled
 down, and the mountainous Pillars of heaven
 tremble, He is such an *Adversary* to me, that
 if I do not agree quickly with Him, never-ceas-
 ing Tormentors will take me into their unpit-
 ying hands. I have like a Fool in whom sola-
 ly was exalted horribly provoked him by my
 sins that are as many as the Sands, & as mighty
 as the Hills that over-top the Clouds. I am
 hereupon justly already smitten with spiritual
 plagues, & justly given over into the clutches
 of the red roaring Dragons, & devouring Li-
 ons whom I have most fondly hearkned unto.
 Yea I see the dreadful Gulf below gaping for
 me, I see my self ready to be pray'd upon by
 the worm that dyes not, & by the fire which ne-
 ver shall be quenched. Nor can I by any means
 pluck my self out from this horrible Pit, this
 misery clay. Alas, What shall I do? O wretch-
 ed man that I am, who shall deliver me?

Let your second Head of Meditation hereupon
 be an, *I May*. Think with your selves, *I May*
 look to Jesus Christ. O hear him crying to you
 from the fragrant Tops of the Spicy Mountains

as in *Hos. 13. 9.* O Soul, thou hast destroy'd thy self
but in Me is thy help. Don't let your Imagina-
tions be, that *There is no hope.* No, reserve now
another look for Jesus Christ, as the *Moses* sent by
God to draw you out from black floods of your per-
plexities. Now refresh yourselves with this Reflection.

That there is such an one as the God-man Je-
sus Christ to goe unto ; and so (say) is pos-
sible that I may live. Say now with your selves.

But is there no hope in Israel concerning me ?
yes, I see a door of hope. My God may become
my Friend, and His Foe MAY become His child
yet for all this. Yet may I glorify Him & enjoy
Him forever. The Son of God is become the
Son of man, a Dayes-man between God & man.
It has pleas'd the Father that in him should all ful-
ness dwell, and it hath pleas'd Himself, to en-
gage in the blessed work of bringing God and
man together. Neither will I undervalue Him
so much, as to count that any of my streights
are too difficult for Him to meddle with. or
that any of my Faults will cause him to reject
the Supplications that his Spirit shall help me
to come before him with. No, No, when I am
about to say unto him, Lord, If thou wilt thou
canst save me, His preventing Goodness sayes to
me, Soul, if thou wilt, I will. Then I will no
longer pine away in mine Iniquities, but look
unto Him immediately. Having got thus far,

Then 2. Cry to Heaven that you may be

Enabled to Look unto the Lord Jesus Christ.
 The Case is so that you *cannot* look unto Jesus Christ until you *see* that you cannot look. Never will you *aright* look, unto Jesus Christ; if you do it not with Sentiments a kin to that in Joh. 6. 44. *No man can come (or look) unto Jesus Christ except the Father draw him.* No, we have bin told by the heavenly Records, concerning this *Look of Faith*, that it is the *gift of God*. That it is the *Operation of GOD*, and that it is caused by the *mighty power of God*. It was asked of old in Joh. 6. 44. *How can ye believe?* Such an humbling Quære should you put unto your selves, *How can I look unto Jesus Christ?* Certainly you can as easily make Iron swim, and ponderous Mountains to fly like Atoms about the Air, and bulky Rocks to place themselves among the shining stars in the Firmament of God, as *look* unto Jesus Christ by any Abilities of your own. If you would not have your Faith prove a Cobweb in the day when the fiery Bottom of Destruction shall sweep the world, you must first say with him in *Psal. 40. 12. I am not able to look up.* Now with a bleeding soul, on the precipice of an inevitable Hell, make your moans as the man did in *Mar. 9. 24. Lord help my unbelief.* Now say; *O Lord I must believe or dy, I may believe and live; but I cannot, O I cannot. Do thou draw me, do thou turn me, or I shall yet miscarry. Doe thou work this*

This work of thine own in me and for me : for
 the whole of my Salvation will at length be
 bound to thy Honour. Not unto me, nor unto
 me, but unto Thee, O Lord will be all the Glory.
 Hereupon : Labour to look as well as you can unto
 Jesus Christ for All that Salvation which He has to
 confer upon you. There is a probable likelihood that
 the issue of your struggling after faith may be this,
 That the Lord Jesus Christ will say unto you,
 as once unto deceased Lazarus, O thou dead
 Soul, arise. Watch now to follow him as Peter
 did the Angel in Act 12. 9. till you have got
 out of the Goal which you have on a Light fire
 over your heads. 'Tis possible and more than so,
 that Jesus Christ may now do by you as he did
 to that man in Marc. 8. 25. when He put His
 hands upon his eyes, and made him look up. Now,
 now profess unto the Lord Jesus Christ, as did
 Jehoshaphat long ago, in 2. Chron. 20. 12. I know
 not what to do, O Lord, but my eyes are up unto
 thee. O say to him, Lord, I look unto Thee for
 for thy Salvation, yea, as the Hart panteth after
 the water brooks ; so does my soul after Thee, O
 Saviour. I do heartily close with Thee, as the
 Surety of the New everlasting Covenant which
 is made between the First Being & my soul ; and
 I wait upon Thee for the Communication of all
 the sure mercies which belong unto it.

But in doing thus, have a special Regard to this,
 That you do not retain a Prejudice against any

part of the Salvation which you ought to be desirous of. O don't look a squint when you look unto Jesus Christ. Don't divide his saving Offices his saving Kindnesses; but with a single eye, say, Lord, be all that to me which thou art to any of thy chosen ones. Hath the Lord said of Him, in Psal. 110, 4. *Thou art a Priest forever?* Now do you answer, Lord, I consent to have Jesus Christ on my behalf a Priest whose Obedience, & Infection shall take away all Controversies between Thee & me. Has the Lord said of him in Act. 3. 22. *A Prophet shall the Lord raise up unto you?* Do you answer, Lord, let Jesus Christ be my Prophet, leading me evermore in the way wherein I should go. Has the Lord said of him in Psal. 2. 6. *I have set him as my King upon my holy hill?* Do you answer, Lord, I would have Jesus Christ be my King forever, Governing, Strengthening, defending of me whilst I have any being. Do this; --- And then labour to rest with glorious Transports and Triumphs now saying, *Why art thou cast down, O my soul? Hope in the Lord, for thou shalt praise Him, who is thy Salvation.*

This is the good way, walk therein and you shall find Rest for your souls. But, O ye souls in peril, what is the Resolution that you intend to go out of this House withal? Is your answer like theirs in Jer. 6. 16. -- *we will not walk therein? Shall yonder Doors anon bear witness against you, ever passing by a person that will still neglect*

A Look unto Jesus Christ. Alas has all this Race
 fallen upon the Rock? Will none of us now
 with full purpose of heart, say before the heart-
 searching One, with him in *Matt. 7. 7.* I will
 look unto the Lord, I will wait for the God of my
 Salvation. how strangely besotted must that Is-
 raelite have been, who should have declined to
 have given a Look unto the Remedy which the
 Almighty had provided for him, when the mor-
 tal spreading Venome of a Scorpion had set his
 blood in a torturing flame? Especially, when all
 the world (as I perceive by that the Roman
 Poet *Lucan* wrote many Ages after) could not
 help to any other cure of the stinging Strokes
 which the Tayls of these *Presters* gave? Ev-
 ery Unbeliever here is to be charged with a
 more brutish & stupid Madnes. Indeed the
 Jewish *Talmud* affirms, that a Look with the eye
 at the brazen Serpent did the people in the *Desart* no
 good, unless there were at the same time a look with
 the heart unto the heavenly Father also. But most-
 assuredly, without your Look unto Jesus Christ, it
 is impossible that your Souls should do any other
 than Welter and languish under dolours more
 scorching than Rivers of burning Brimstone or
 of running Bell-metal world without end. 'Tis
 uncertain what your esteem of Salvation is, but
 surely Salvation should be worth a Look. My
 Friend, if the Saviour had bid thee do some great
 thing, wouldst thou not have done it? yea, thou
 shouldst

Shouldst have reckoned Salvation to be worth
 Rocks of Diamonds. Thousands of Rams, and ten
 Thousands of Rivers of oyl, are not too much to
 be parted with by him that would have SALVA-
 TION. What an obdurate heart of Adamant
 must he then have that shall be *disobedient* when
 our Lord only saith LOOK *and be saved* ! You
 have now a season to secure Salvation at so cheap
 a rate ; but I may not break off till I have most
 vehemently and faithfully protested unto you,
 that you shall not *alwayes* have so. You are here
 mourning over a man in Irons whose life will
 be done before this week be out : and yet who
 among you can say that your Great Change is not
 nearer unto you ? but I do with utmost ardour
 of Spirit declare unto you, That if your souls
 are found *Faithless & Christless* when they are
 required of you, Wo, wo unto you ten thousand
 times, -- for infinitely more than ten thousand
 Ages. *He that made you will not have mercy on*
you; He that formed you will shew you no Favour.
 You shall, be banished from the light of his coun-
 tenance for evermore. Because you would not
 look unto the Son of God while the day of His
 patience did continue, you, shall miserably perish
 when his wrath is kindled more than a little.
 Then instead of the delightful sound which the
 High-Priests Bells do now make, of *Look & be*
saved, or the sweet Trumpets wherewith the Lord
 Christ doth proclaim a Jubilee of Liberty to Cap-

and opening of the prison to them that are bound, you shall hear nothing but the Thunder of his exasperated Jealousy. Now you have him offering of Salvation for a Look, but if you are such deaf Adders as to disregard the same, you shall hereafter look unto him, and see nothing but Frowns & fierce Lightennings, and flagrant sparkling Coals of Juniper about him: Alas, in the room thereof you shall have from him only those bitter angry astonishing Words in Matt. 25. 41. *Depart from me ye cursed into everlasting fire.* Then, O then all your looks unto him will meet with such confusion as the Lord speaks of in Zech. 7. 13. *It is come to pass, as he cryed or they would not hear, so they cryed and I would not hear, saith the Lord.* And will you make such a choice as this, ye children of Folly? You that have a million times bin hearkning to the bloody Devil when he has said *serve me and take Hell for thy pains:* will you not hearken unto that altogether lovely Lord who saith unto you, *Look unto me, and I will with all my Salvation will be thine* Verily, the most black mouth'd Oathes, and foul Uncleannesses and filthy Drunkennesses of the vilest Debauchee, will not pull down forer Punishment than this **UNBELIEF** will bring upon the **UNLOOKING** Sinners, who will thus render themselves as the **Far of Lands** before the **JUSTICE** of the A-

mighty for their condemning the Lamb of God.
I pray you Brethren; do not thus wickedly. O do
not for want of a Look make it more tolerable for
Sodom & Gomorrha in the day of Judgment than
for you. O that the eternal Spirit would rend the
heavens & come down to rend the hearts which are
still shut against all the motions that Jesus Christ
does make unto them. It is foretold concerning
the Day of the Lord's working upon Israel, in
Mai. 12. In that day shall a man look to his Ma-
ster. O for the Dawns of such a day upon us,
wherein it may be said, In this day, many a man
looks to his Redeemer. O that every seat within
these walls might be full of the believing souls,
who at this moment say unto the Lord Jesus
Christ, as he in Psal. 5. 3. My voice shalt Thou
hear, O Lord, and I will look up: and who will
evermore keep looking, and looking, and looking
into the Lord Jesus Christ, until He do arise &
save them. Amen.

But what is thus said unto All is now mainly
to be said unto One. I see a Condemned
Prisoner here, to whom this CALL of the
GOSPEL is most particularly to be directed.

The Message which I have to bring unto You,
is like that which the Prophet once carried unto
a better man, O Set thy Soul in order, for thou shalt
die and not live. It is indeed a very sorrowful
thing unto us, to see, that a man in his early

eyes should think *ay* before his time, for his belly
 wicked overmuch ! That when half the Age of a
 man has not pass'd over you, a doolful dreadful
 Storm of God does hurry you away from your
 afflicted family. Yea, that men do clap their hands
 at you, and hiss you out of your place. I hope
 there are no such flinty bowels here, as do not
 grieve over you ; yet the Land must not be pollu-
 tured by the sparring of you. You have slain a man
 to your wounding & a miserable man to your hurt.
 You that have been wont formerly to say of the
 Sabbath, *What a weariness is it* must not now be
 permitted to draw your breath until the Revo-
 lution of another Sabbath. Behold Now is your
 accepted time, Now is your day of Salvation. By
 that time a few swift hours are flown away,
 your pretious and yet perishing soul is to be
 hurried away into Eternity. --- But O what a
 soul gasping word is that, ETERNITY, E-
 TERNITY ! If within 4 or 5 days you have not
 secured the Salvation of your soul by looking unto
 Jesus Christ, your soul, that never-dying Soul
 of yours, that Spark of Immortality which yet
 takes up its lodging in you, must be broken in the
 pike of dragons, for as many millions of Years as
 there are stars in the Sky, or drops in the Sea,
 or sands on the Shore, and yet be no nearer to
 the end of the Gnawes & Scalds that shall over-
 whelm it, than the first moment that they began.
 Some Sips of the cup which is there always in

The Trembling hands of the Out-cast Ones have before now made a man in this world to say, *I desire no greater mitigation of my misery, than that I might ly in the room of the Back-log behind the fire on my hearth forever.* Surely you don't intend to try how you can grapple with such a Damnation as you are now upon the brink and the Borders of. *Can your heart be strong, or can your hand endure in the day that I shall deal with you?* saith the Lord.

I am glad for the seemingly penitent Confession of your monstrous Miscarriages which yesterday I obtained in writing from you, and which indeed was no more than there was need of. But it now remains yet, That you give your dying Looks unto the Lord Jesus Christ for Salvation from all your Guilt, and from all the Plagues in the flying Roll which that does expose you to. The Man-slayer of old had a *City of Refuge* to befriend him; Behold I do this day in the name of Jesus Christ point you to such an one. O poor soul, LOOK, look up, and run unto it. O don't sit down on this side a full Resignation of your self unto Jesus Christ, lest the Everlasting and the ever-burning Vengeance of the Almighty do overtake you in your doing so. For your Assistance herein, besides what I have more privately said to you, since you first writt to me your desires of speaking with me, I have now only these Requests to make unto you. My first Request unto you is, That

That you would at this hour think of *nothing* but in Jesus Christ, as you will quickly at the hour of your death & of your judgment. Surely when the Executioner is laying the cloth of Death over your eyes, the Look with the Shriek of your soul will then say, *O now a woe worth far more interest in Jesus Christ!* Surely, a few minutes after that, when your naked soul shall appear before the judgment seat of the most High, you will again have it over, *An Interest in Jesus Christ is now worth whole mountains of massie gold.* O let this be now the scruled opinion of your awakened heart: reckon that if God help you to give a Look unto Jesus Christ, it will be a greater mercy to you than if not only a life in this world, but all the Riches & honour & pleasures of it were bestowed upon you. My next Request to you is, That you would look upon Jesus Christ, not only able but willing to be your Saviour. It is true, that you have murdered your own soul many Thousands of times, by leading a life of most horrid Impurities. It is true that after all you have murdered the Body (and no thanks to you if not the soul) of your Neighbour too. Yet, it is true (and O that the Rock in your holour might flow with tears at the stroke of such a thought) that you have by sin wickedly murdered the Lord Jesus Christ Himself. Yet, yet is the Lord Jesus Christ from yonder heaven this day pleading with you, *O look upon Me as one ready*

1. That thou, O thou that live, *Laden unto all* in this
 world with *sin*, also saith, *Poor man*, do thou look up
 to me from thy *Dungeon*, yea, and when thou shalt
 be at the end of the *Tow*l upon thy *Ladder* also,
 O Jesus Christ is that Saviour who find once an
Executioner in the after-noon, whereas he was
Prisoner. This day shalt thou be with me in *Paradise*.
 This is that Saviour who made a *pardoned Di-*
vine of one from whom he was put to cast out of
Heaven, perhaps as many *fiends* as your soul has been
 the *Castle of*. Multitudes of such bloody crea-
 tures as the infamous *Manasseh* was have been
 saved under the merciful wings of Jesus Christ.
 O thou *Prisoner of hope*, it is not an utterly im-
 possible thing, that Jesus Christ should take
 down the *Gallows* into *Glory*.
 My Third Request unto you is, That your love
 unto Jesus Christ may be very *humble*, exceeding
lowly, and exceeding *earnest*. O while you are
 living to Jesus Christ be *loathing* of your self,
poor and condemn your self as most worthy of
 all the *crucies* that you can have in the *vine* of
 Omnipotent *Fury*, of all the *howling Torments*
 between the *Mill-stones* of the *Pit* below. And
 let every way of *wickedness* become *hateful*, yea,
 more *hateful* than death unto you, as rendering you
 obnoxious hereunto. May, *set open* the *Door* of
 your *Soul* unto the Saviour that is *knocking* at it,
 for this very *knocking*, that he may make it an *entrance*
 unto you, to forsake the *Lord*.

70
If you go out of the world with any
word in your mouth or with any harboured
love of which you don't truly say, *Lord, save
me from it.* I do most solemnly testify unto you
It had bin good for you that you never had been born
you shall become a glowing Iron fully possessed
by the hot wrath of God; & you shall be made
as a fiery Oven filled with his indignation, with-
out any Ease, without any End. Be also most
importunate in your Sighs & Cries unto Jesus
Christ for such desireable things, urge hard, for
the life of a soul that shall never die. If the
Court should say to you, *Beg hard* & you should say,
Oh how affectionate would you be! Soul, the
Lord Jesus Christ saies that thing to you, *If thou
canst heartily look & beg thou shalt not be laid
up among the monuments of my vengeance in chains
of darkness forevermore.* How can you now be
lent or tedious? or not strive in prayer? or not
strive up your self to take hold of such boundless mer-
cy? It was indeed the insolent speech of Pilate
unto Jesus Christ when he had Him at his Bar,
*Speakest thou now unto me? knowest thou not that I
have power to crucify thee, & have power to release
thee?* But it is more fitly spoken by Jesus Christ
unto you, *I knowest thou not that I have power to
destroy thee soul & body in hell forevermore? knowest
thou not that if thou passest a day or two more
without a due regard unto me, thou canst not be saved
therefrom, the life of all the Angels in heaven*

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*should be proffered for thy ransom: and speake thou
unto Me? O thou deplorable soul, speak and
seek and look unto Him as for Life eternal.*

*My last Request unto you is, O give & get all
the Honour you can unto that Jesus from whom
you look for your Salvation, While you are seek-
ing to look well unto Him, O see that you speak
well of Him, and do well for Him, until you shall
speak and do & be among the living on the earth
no more. Surely you have by presumptuous things
enough reproached him already. The sharp Ax of
Civil Justice will speedily cut you down; O for a
little good fruit before the blow! Manifest your
penitence for your Iniquities by a due care to ex-
cel in tempers quite contrary to those ill Habits
and customs whereby you have heretofore bla-
sphemed the worthy Name of Christ & Christianity.
Especially employ the last minutes of your Life
in giving a zealous Warning unto others to take
heed of those things which have bin destructive
unto you. Tell them what wild Gourds of death
they are by which you have got your Bane;
pour out before them those patches of the destroy-
er which have led you down so near unto the
Congregation of the dead. When the numerous
crowd of Spectators are 3 or 4 days hence throng-
ed about the place where you shall then breathe
your last before them all, then do you with the
heart piercing groans of a badly wounded man be-
tween your Fellow sinners that they would*

turn now every one from the evil of his way. Beseech of them to keep clear of ill Haunts & ill Habits with as much dread of them as they could have of lying down in a nest of poisonous Snakes. Beseech of them to abhor all Uncleanness as they would the deep ditch which he abhorred of the Lord he fall into. Beseech of them to avoid all Excess in Drinking as they would not rot themselves with more bitter Liquors than the Waters of Jealousie. Beseech of them to moderate and mortifie all inordinate Passions as they would not surrender themselves into the hands of Devils that will hurry them down into deeper Depths than they are aware. Beseech of them to Shun idle Swearing as a Propbanity that the G O D to whom Vengeance belongeth will not permit to go unpunished. Beseech of them to avoid Curses on themselves or others, lest while they like Adam men so throw about fire-brands & arrows & death they bring upon their own heads, as you have done, the things which they are apt rashly to be wishing of. Beseech of them to beware of Lying, as they would not be put to need & strive & be denied a drop of water to cool their tongues in the place of Tarmen. Beseech of them to be as averse to all Stealing as they would be to carry coals of fire into the Nests that they so feather by their dishonesty. Beseech of them to prize the means of Grace; to sleep At or keep from Scorpions no more; to love the Habitation of Gods

G

House

... and the place where His Honour dwells
tell God do soon send their stoward barren souls
to dwell in silence, where there never shall be a
Gospel Sermon heard; never, never as long as
the Almighty sits upon His Chrystal Throne.

And when you have given these Warnings up-
on the Ladder from whence you shall not come
off without taking an irrecoverable step into eter-
nity; O remember still you give unto Jesus Christ
the honour of LOOKING to Him for His Salva-
tion. Remember that if you would do a work
highly for the honour of Him, This is The work
of God, that you Believe on Him. Even after
your eyes are so covered as to take their leave
of all lights below, still continue LOOKING un-
to Him whom you have heard saying, Look unto
Me. And now let the Everlasting Saviour
LOOK down in much mercy on you: O that
He would give this Murderer and extraordinary
Sinner, a place among the Wonders of free Grace!
O that this wretched man might be made meet
for the Inheritance with the Saints in Light; be-
ing kept from such an unrepenting and deluded
heart as unquenchable fire will find fuel in.

And be thou pleased, O Holy Lord God Al-
mighty to sanctifie this Example so, that the
Sinners in this Zion may be afraid, & that Fear-
fulness may surprize the Hypocrites thereof, and they
may all hear, and fear, and do wickedly no more.

Amen. Amen.

OF
AN
EXHORTATION
TO A CONDEMNED
MALEFACTOR

Delivered  the 7th 1686.

By JOSHUA MOODY, Preacher of
the Gospel at Boston in New-England.

Exek. 33. 9. If thou wast the wicked of his way,
he shall turn from it, if he do not turn from his way, he
shall dy in his iniquity, but thou shalt deliver thy soul.

Ysa. 7. 19. -- Give glory -- to the God of Israel
and make Confession to Him, and tell me what
thou hast done.

Mat. 25. 7. Seek the Lord while he may be found,
call ye upon him while he is near. Let the wicked
for sake his Way, and the unrighteous man his
Thoughts, and let him return unto the Lord, and
he will have mercy upon him, and to our God,
for he will abundantly pardon.

Printed at BOSTON, by R. P. 1686.

To the Reader.

It was the Motion of many, and the Importunity of some that drew from me my consent to make this (almost extemporary) discourse thus public. The Prisoner sent to me on the After-noon before the Sabbath, a writing under his hand, wherein he own'd the Justice of God in bringing him to this untimely End, and the Cruelty of the Sentence of Man upon him: together with a Confession of those sins that he had lived in all his days, of which there is something spoken in the Sequel: adding 2 Requests, viz. that I would take some Notice of him in my Sermon, and that I would give warning to those of his Fellow-Siners that had been guilty of the like evils, lest they also become like monuments of divine Justice. Such reasonable requests especially from a dying man I could not deny. My subject that day was Lsa. 12. 1. and my Business at that time in discourse of the necessary means & marks of the turning away of God's Anger, which I judged not unsuitable for a person in his condition; accordingly I did, as there was occasion, apply my self particularly to him in my Sermon, which is not so proper to insert here. What was directly spoken to himself, or to others at his desire, so far at least as my memory would serve me, is committed to the Press, and added as an Appendix to those more studied sermons which the Lord put into the heart of other of His Servants to preach for his sake that is gone, and publish for the good of others that survive. The good Lord follow the whole with his blessing, and grant that all Israel may be brought to such a state that there may no more such great sorrows be done in this our Land.

Joanna Moody

¶ That I have to say to the poor condemned Prisoner shall be under these two Heads: viz. Something, 1. By way of *Comfort* and *Awakening*. 2. By way of *Exhortation* and *Consolation*. First, To begin with Matter of *Comfort*. He is Awakening, and tho' I understand he is already somewhat considerably affected & concerned, yet more of that may be useful for him. And here I shall use all Plainness and Freedom, taking it for granted, that *young men* are past all expectation of Flatteries or Compliments, and that plain dealing, which will do *most Good*, will find *best Acceptance*.

1. Thou standest here before the Lord and his People at this Time, as a solemn Example of that sacred Text, *Numb. 32, 23*. You *have sinned against the Lord*, and be sure your sin will find you out. This day is this Scripture awfully fulfilled upon you. You have owned under your hand that you have lived all your dayes in those abominable sins of *Cursing, Swearing, Lying, Drunkenness and Sabbath-breaking*, such sins as that the least of them (if however you have made it light matter of them) without deep *Humiliation* & sincere *Application* to the Blood of Christ, is enough to exclude you forever from any *Inheritance* in the Kingdom of Heaven. 1. *Cor. 6, 10*. And those that have been acquainted with you think you have not wrong'd your self in that Confession. Besides all the other evils the

your own heart & privy to, and many more which
 the All-seeing God has observed in you. I speak
 all this to upbraid you but further to humble you
 and withal to tell you, that you glorify God by
 this Confession. Thus you say you have sinned, and
 these sins you traded in, till now at last the Lord
 has left you to commit that great & horrendous
 Sin of Murder, in the doing of which you have
 even fill'd up your measure, and all the rest of your
 sins do in this one sin find you out and light up
 on you. You may look at this sin as part of
 the punishment of your former and other sins.
 And it is one of the Lord's most righteous, but
 withal most tremendous waies of punishing Sin;
 viz. with Sin, or by Sin. Lesser sins are punish-
 ed by leaving men to greater sins. Thus did the
 Lord punish the Gentiles, Rom. 1. 18, &c. the
 Apostle there calls it the Revelation of the wrath
 of God from heaven, when for their Unthankful-
 ness & Vanity &c. He gave them up to vile Aff-
 ections, and Actions, among which Murder is
 mentioned as one, v. 18. — 32. Solomon tells
 us, Prov. 13. 21. that Evil pursueth sinners, and
 it is true of the Evil of Sin and the Evil of Pun-
 ishment both, that they do pursue sinners, tho'
 here that of Punishment is properly intended,
 as appears by the Opposition unto the Good
 which shall be repaid to the righteous. You have
 been pursuing the evil of Sin, and the evil of Pun-
 ishment hath been in the meantime pursuing you,
 and now you are overtaken & seized thereby,

The Great & Terrible God is dreadfully
angry with you for this Sin, & for all the rest that
you have bin previous therunto. The only
subject upon which that fearful thing the
Anger of God falls, is Sin, and Sinners for Sin. All
His own works are good, his Creatures good, in
owned & pronounced in Gen. 1. 31. and there-
fore the Lord is pleased with them. *SIN* only
that is the Devils work & Man's work, God is
angry with. You have heard something e'en
now of the nature of God's Anger, but who
knowes the Power of it. *Psal. 90. 11.* And you
are the person against whom this Inconceivable
Anger is enkindled; O let this word sink down
into the bottom of thy Heart, and pierce thy
very soul. Say to thy self, I am the man with
whom the eternal GOD, the Sovereign of the
whole World is angry. Think on that Text, &
let thy heart meditate terror the while, *Psa. 7.
11. God is angry with the wicked every day.*
While thou wert Cursing, Swearing, Drinking,
to excess, &c. God was angry with thee, even
every one of those dayes was he angry, while
thou wert wickedly transgressing, living in a
course of open Transgression. He was angry
all the while; Thou wert conceiving Sin, and
God was conceiving Anger, which is now brought
forth, tho thou tookst no notice of it, nor hadst
any dread of it before. Especially He is severe-
ly angry with thee for this execrable Sin.

Murder, for which there is no expiation but by the death of the Murderer; whereof that Reason is given Gen. 9. 1. because *man* was made in Gods Image, so that the Killing of a *man* is the Destroying of the *image* of God. Murder is a Sin against the light of Nature; and so hainous that the *Barbarians* who had no knowledge of the true God, yet concluded that *Vengeance* followed the Murderer up and down, so that tho' he may escape for a while, however at length it would not suffer him to live. *Act.* 28. 4. Know then that this is the *most* thing thou hast to think on, this is the most terrible thing before thee, not so much the *pain* or *shame* of the death thou art speedily to undergoe, as the *Anger* of God that comes wth it. This is the great Concernment of every man at all times, and of thee principally at this time: How stand matters between God and thee? how is He affected, is He angry or pleased? Why, I tell thee, That God whose favour is *life*, and whose Wrath is *Death*, He is angry with thee. That Anger of God at which the Heavens shake, the Earth moves, the Hills *quake*, the Rocks *rend*, Hell it self *trembles* is now upon thee. The Devils *believe* that there is a God and *tremble*, *Jam.* 2. 16. do thou believe that, and further that God is *angry* with thee, and tremble at it.

You are by the Law of God and man, for this Sin declared to be a person whom the earth

not bear. The Creation grants make you
 a common Enemy to mankind, and one who
 the positive and indispenfable Command of
 God must *fly to the pit and no man must stay you*
 Prov. 28. 17. This is the Decree of God, and
 the righteous Sentence of man concerning you.
 You are yet but a young man, and accord-
 ing to ordinary course might have lived many
 years in this world, had not your over-much
Wickedness brought you to *die before your time*,
 Eccles. 7. 17. Not before God's time, but be-
 fore your time, i. e. before that time which is
 usual for man, whose dayes are reckoned *three*
score and ten, and sometimes *four score years*, Ps.
 90. 10. Also before your time which probably
 you had lotted on, and which men too often do
 promise themselves. Such as upon any awak-
 enings of Conscience and Calls to Repentance
 delay & put it off while in their Youth, it is up-
 on a promise of repenting when they are old,
 and how many in that sense *die before their time*.
 And here for your farther awakning, observe
 the Lord in his Providence making good, and
 other dreadful word upon you, viz. that *blow-
 and deceitful men shall not live out half their*
dayes, Psal. 55. 23. Thus you are a son of
 Death. God and man have said to thee, *O*
wicked man, thou shalt surely dye.

Your time is numbered and almost finished.
 Indeed God has numbred all our times & Years

and

the number of the months is *but little*.
But the number of your (I cannot say
but) *days* is with your self, you your self may
number your own *days*; The Lord teach
to apply your heart unto wisdom while num-
bering them, *1. Pet. 3. 12.* You are just now
upon the very brink of the Pit, the Grave is
ready for you, upon the very *Edge* of *Exile*.
Are you? I say eminently you, now walking
will be within the *line* of it very speedily.
Job could say, when a few years are come, then
I shall go the way whence I shall not return.
Job. 14. 22. But you may say, Before 4 days are
come & gone, I shall be gone to the place from
whence I shall not return till the very heavens
be no more. It was *Belshazzar's* Countenance
to be *changed*, the joints of his limbs to be loosed,
and his knees to knock one against another, to lie
the *Dead* *Wreck* upon the wall. *Dan. 5. 6.* and
we may imagine (or at least one would think
you would very easily it is may imagine) how
his thoughts within him were troubled, when
the interpretation said that dreadful doom up-
on himself, that his Kingdom was numbered to
be *ruined* by God, and it was meant of his life & all,
which was lost that night. *v. 27. 30.* It's true,
we have none of us any lease of our lives, we can-
not say what may befall us this night, and yet (O
amazing Madness & Folly!) how apt are we
to be *loose* of yet, to sit upon so short a

How ready to promise to our selves, as the Fool in the Gospel did? *Luke 12. 20.* Well deserved the name of *Fool*, had it been but that one evidence of it only.

But for your part, you have your *bonds* set, as I told you, beyond which you cannot pass; you know at the utmost the Date of your life, and Day of your *Death*, you may die sooner, but you must not live *Linger*, your end is in your view, you have but a few steps thither, and had need take any *vain*, unprofitable or *false* ones.

You seem to bewail your sin of *Sabbath-breaking*, well, know that you shall never have another Sabbath to break. --- The Lord help you to keep *this* as you ought. I cannot pass this particular without once more commending it to your serious Consideration; O chew upon it, well upon it, that a few hours hence you shall certainly dye. It's a very awful thing to us to look upon you, a person in your Youth, Heavily, and Strength, *Breasts full of milk*, and *Banks overflowed with marrow*, and then to think that within so many daies this man, thus in his full Strength must dy; and methinks it should be much more awful to you.

Your *Death* will not exclude your *Grace* in the sight of God, nor cause the *Tearing* of His *Anger* from you: Its true the *Death* of our blood will take away the Sin from the Law, that it shall not be there.

should be imputed to the Land; but this do-
nothing towards the Satisfaction of Gods Justice
in order to the Removal of his wrath from the
Murderer. Punishment makes no amends for
Sin, unless it be that which was inflicted upon
Christ as he stood in the capacity of a Surety
in behalf of the Elect, and so bare both their
Sin and their punishment, but otherwise Hell
torments don't satisfy Gods Justice nor quench
the fire of his wrath, muchless can any bodily
suffering do it, tho it be the *highest*, even death
it self. Do not then deceive your self; Say
not I have sinned, its true, but am now to suffer
the Law, and *that* being undergone I shall then
be quit. It is so indeed as to any thing that
we can do to thee, but thy death does not at
all deliver thee out of the hands of Divine
Justice.

Nay rather *Sixthly*,

If you get not this Sin and all the rest of your
Sins done away, and so the Anger of God remo-
ved, your approaching Death will be but the
beginning of Sorrows to you. However sensu-
ally or like a Beast (or worse) you have lived,
you shall not dye as Beasts dye, so as that there
shall be an end of you and all your sufferings
together: No, no such matter. Your precious
immortal soul must live forever, and if you get
not the fire of Gods Anger put out, Know that
there is a Fire kindled in his anger that shall
burn to the lowest Hell. Without Repentance

unto

to life (which is the gift of Christ, and for
 that Comfort I tell you in the midst of all these
 bitter things I have been speaking to you, he is
 freely willing to give it, even to you : Oh look
 up to Him heartily for the same, I say unless
 you get this *Repentance unto life*) your death is
 but an *Interim* to the *Second death*. No longer
 shall your guilty soul be forced out of your
 wretched body, but it shall appear before God
 that gave it, there to receive another manner of
 Sentence of Condemnation than what you have
 already heard from *man*, by which you were
 condemned to dye, but there was room for a
 Lord have Mercy on your soul, to be annulled
 whereas in *this* Sentence there will be no mercy
 upon your soul, for your soul is the principal
 Subject of the 2^d. death. Separating your soul
 and body asunder was the *aim* and will be the
effect of this Sentence, but the death & everlasting
 utter loss of your *soul* (for which nothing
 can be given to God in *Exchange* Mat. 16. 26.)
 will be the meaning of this Sentence. Then
 shall your soul be committed into & left in the hands
 of the Devil your master, whom you have
 served, that great Murderer & Lyar (who was
 so from the beginning, and is the father & lord of
 such) to be dragged down by him into the
 place where your fellow-Murderers and fellow-
 Lyars and fellow-Drunkards are, viz. into the
 lake that burns with fire & brimstone, which is the
 punishment of men.

stand forth. Rev. ad. 8. there to be tormented
 with the Devil & his angels, where the Worm
 never dyeth, and the fire never shall be quenched.
 11. *Mark. 9. 43. 44.* You have a *fearful* Vi-
 sion; Rev. 6. 8. of one whose name was *Death*
 sitting on a pale horse, that vision is now before
 you and it cannot but be very terrible and la-
 menting, but the main terror lies in what
 comes after, Hell follows it; Hell follows
 Death hand at the heels. Death is but the door
 between the two worlds, that lets the soul of a
 sinners sin out of this world into Hell.
 The Second Death after the first, is the misery
 of the first, and the first would be comparatively
 but a small matter were it not for the second.
 12. *Finally*, Consider you have no time to get
 in pardoned or wrath *sworn away* (if it be not
 done already) but between this and Death is
 the very *Border*, and under the *Sentence* of which
 you now are. *In the grave there is no repentance*
no Remission, Eccl. 9. 10. Before 40 days more
 pass over your head (and Oh how swiftly do
 they fly away!) you will be enrolled into an E-
 ternal & unchangeable state of woe or joy, and
 of Woe it will be if speedy and thorough Re-
 pentance prevent it not. *11. 12. 13. ad. 14.*
 Thus far by way of Conviction or Awakening.
 My 2nd Word is principally by way of *Counsel*.
 Unto which I shall premise a Word of *Exhortation*
 lest what has bin said may seem to haile
 and

and levers to a man in his Condition. But the Wound must be opened & searched before the Plaster be laid on, and there is a Plaster as large as the sore, the Lord in mercy make it stick.

Know then, That notwithstanding all that has been spoken, there is *Hope in Israel concerning this thing*. There is a way found out & revealed by God for the *Turning of His Anger* even from such sinners. The blood of Jesus can wash away the

guilt of the *sin of shedding man's blood*, for which no Ransome may be taken by man, yet God has found out a Ransome, and does now graciously offer thee the Benefit of it. — *Paul was a Murderer* and yet pardoned. — *Adonasseth made*

the Streets of Jerusalem to swim with innocent blood, and yet was forgiven. — Nay the greatest

Murderers that ever were in the world, even those that imbrewed their wicked hands in the blood of the Son of GOD were, many of them,

converted & reconciled to God; and are now in Heaven beholding the Glory of that Christ whom they Crucified, *Act. 2.* And several of these who were under the same Condemnation, were exhorted in the following Chapter to repent & to be converted, and were thereupon promised that their sins should be blotted out. *ver. 29.*

It is true that *no murderer hath eternal life.* 1. *Job. 3. 15.* and that *Drunkards shall not inherit the Kingdom of God,* 1. *Cor. 6. 10.* and yet the next words say (*ver. 11.*) *such were some of you, but*

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Kingdom of God, 1. Cor. 6. 10. and yet the next words say (*ver. 11.*) *such were some of you, but*

you are washed, sanctified, justified. If all Sin and Blasphemy against the Son of Man may be forgiven, *Mat. 12. 31. 22.* then this Sin against one of the sons of men may be forgiven too. God can pardon great sins, yea, & therefore or the rather pardon them because great, *Psal 25. 11.* And He does delight, where Sin has abounded to make Grace super-abound, *Rom. 5. 20.* And so I come to my word of Counsel.

And Oh let my Counsel be acceptable to thee, before thou be driven out from among men, & put beyond all possibility of hearing or taking counsel.

1. See & be yet more affected with this deplorable condition, and let thy soul be afflicted at the thoughts of it, and especially at thy sin that has brought thee into it. I urge this again because thou canst not be too much concerned thereabout.

2. Look upon all thy life past; let this solemn hand of God upon thee bring all thy sins to Remembrance. Consider how thou hast walked in a Course of sin from step to step, and let all thy ~~all~~ sins lead thee back to the Sin of thy Nature, the evil Fountain from whence all these bitter streams have issued; and let all put together make thee vile in thine own eyes, and make thee to abhor thy self for the same.

3. Beg hard for a broken heart, that may unfeignedly mourn for sin, that being burdened with it thou mayst most bitterly weep, and sigh & groan under it. Such sins as thou standest convicted

call for the deepest Humiliation & Contrition. Its the bane of multitudes of Sinners in the world, that their Convictions of Sin were but *fleeting* and their Humiliation *superficial*, and so their Conversion not real. God will prick thee to the heart, yea and break thy Heart all to pieces for thy sin if ever he pardon thee. Also be-moan thy self for all thy Prophanness, Loosness, Sensuality which has exposed thee to this great sin at last. Bewail all those evils which the holy God has to charge thee with; thy *Rending* His Sacred name by *Curses & Oaths*, wronging His *Truth* by *Lying*, Abusing his good *Creatures* to *Excess*, Making thy *Belly* thy god, and sacrific- ing the Lord's Blessings thereunto, which he lent thee for His *own* Use and Service; And e- specially for thy *rejecting* of his Gospel, of which great and horrible sin, thou art convicted out of thy own mouth, while thou wast profaning his Sabbaths, & neglecting to give thy Attendance on the publick Worship, and so turning away thine Ear from Hearing the joyfut sound by which thou mightst have been forever blessed....

Let all these be remembered, and be as Gall and Wormwood to thy soul.

4. Acknowledge an *Holy & Righteous* hand of God in leaving thee to this great *Transgression*. Confess what thou hast done and give glory to God for what *He* has done. Say, *He* is just for I have *sinned*. Yea, and glorify him for this, that *He*

can make even this Sin, at least the punishment
Attending it, a means to bring thee to Repen-
tance for all the rest of thy sins which else thou
mightst have gone on securely in, unto endless
Perdition. This prodigious sin of Murder, to-
gether with thy being brought to Condign Pu-
nishment for the same, may (through the So-
veraign Grace of God; who can bring good out
of evil) be an occasion by its loud cry of blood
in thine ears to awaken thee out of that sleep
from which thou mightst else have never awak-
ned, till everlasting burnings had awakned thee.
The Lord blessed *Manasseh's* being brought in-
to Chains to put him upon seeking the God of
his Fathers; and the same God can bless this
Chain with which thou art now bound, as a
means to bring thee to everlasting Liberty. It's
one of the Lords wayes of Dealing with men to
bring them to good, viz. when they are bound
in Fetters, and holden in Cords of Affliction, to
shew them their work and their Transgression
that they have exceeded in, and then to open
their ears to Discipline and to command them to
return *Job. 36. 8. 9. 10.* Yea, and he can cause
them to return by Sealing Instruction at such a
Time and in such a way. Thus can the Lord
bring back thy soul from the pit tho' thy body
must go thither. It is I confess a strange way
to leave men to undo themselves, thereby to
prevent their being everlastingly undone: But
doubtless

doubtless there have been such Examples in the
 world, of men that have been thus saved, and
 who can tell but *thou* mayst make one more.
 y. Heartily bless God, and wonder at His
 Kindness therein, that He did not suddenly take
 thee away with His stroke, as He has done ma-
 ny such a sinner as *thou* hast been. Many a
 Drunkard has staggered and reeled into the *Pool*,
 has dropt into *Hell* in a moment, and gone full
 of *Drink* into the place where there is not a
 drop of water to cool his tongue. Bless Him that
 he did not choke thee with a *Lye* in thy month,
 or make thee fall down dead as soon as ever thou
 hast vented it. So were *Ananias* and *Sapphira* ab-
 Ierv'd, *Act. 5. 5, 10*. Bless him that He did
 not stop thy breath just when some execrable
 Curse or *Oath* was out of the evil Treasury of
 thy filthy rotten heart crawling up that *sepulchre*
 of thy throat. Bless him that he did
 not strike thee dead in the place when thou
 wert profaning of His Sabbaths and for not
 sanctifying that holy Rest unto God, that He did
 not in the twinkling of an eye send thee to the
 place where thou should have *no rest*, night nor
 day. O bless him for this time of *Patience* and
 Forbearance, for a space to repent that Divine
 Long-suffering has afforded thee. Bless Him
 that He has given thee a longer time of *Consi-
 deration* & Preparation for a latter end, that that
 poor wretch had who was by thy cruel hand
 hurried

hurried away into Eternity in a little time. When thou gavest him his death's wound, *Ken-
g*ht might have given thee a fatal stroke, and
sent thee to thy own place before him. But he
is gone, and thou art left, and forborn a little
(tho' but for a very little) longer;— let the
Goodness of God lead thee to Repentance.

6. See that of thy self thou hast no way left
to satisfy Justice or pacify divine Anger. Say
within thy self, *Wherewith shall I come before the
Lord, before whose dreadful Tribunal I must appear
within a few hours?* And then say to thy self, *I
have no thousands of rams nor 10 thousands of rivers
of oyl: and if thou hadst, hear the Lord saying
to thee that they would avail nothing; no, nor
would the first-born of thy Body be an expiation
for the sin of thy soul. All thy confessions, prayers,
tears will not answer for the least of a Thousand
of those sins, under the guilt of which thy soul
is now lying. Shouldest thou spend every pre-
cious moment of thy short time in Confessing Pra-
ying, sighing, groaning, weeping, all that would not
doe. No, no: Here thou standest, a guilty
Creature, condemned of God & man; and canst
not strike one stroke toward thy own Salvati-
on nor deserve that God should do it for thee.
God has judged thee, and men have judged thee
worthy of Death, and do thou judge thy self
worthy of Damnation too. A self-judging and
self-condemning frame is a suitable frame for
thee to be in this day.*

7. Hum-

Humily & heartily, like a poor, laborious,
sorrow-laden, perishing, shiftless Creature, cast
thy self down at the Footstool of the Throne of
Grace crying and looking for the Mercy of God
through the Merits of Christ unto thy Pardon &
Acceptance. And Oh the height and depth and
length and breadth of the Grace of God in Christ.
There's room for a Carser, Swearer, Liar, Drunk-
ard, yea and a Murderer too, to ly at that Foot-
stool with hope. Then fly for refuge to thy hold
on that hope that is set before thee Heb. 6. 18.
Flee away to the City of Refuge, and I do assure
thee from God that the Door stands ready to
receive thee: and Oh make haste for the Avenger
of blood is at thy very heels. The City of Re-
fuge under the Old Testament was only to enter-
tain the Man-slayer, not the Murderer, him that
killed a man unwittingly and unwillingly, while
the wilful Murderer was by express Command
from God to be deliver'd up: But herein (as
in all other things) does the Antitype out-doe
the Type. Jesus Christ who was and is the Sub-
stance of that shadow invites Murderer as well
as Man-slayer; and has declared it to be the Fa-
ther's Will and his own Resolution that whoso-
ever comes to Him He will in no wise cast out. Joh.
6. 37. The same Advice which was given to
the Murderers of Christ (as has been blotted
to thee Act. 3. 20. I do now in the name of
the Lord give to thee, Repent and receive Christ

and thou shalt be saved. Thou hast sorely an-
gered God already by all that Course of sin that
thou hast lived in, and principally by this last
great sin that thou art condemned for; now do
not anger Him yet more by neglecting to em-
brace his Son. Thou hast done all these wicked-
nesses, now don't add to all the rest that which
will be *unspeakably more* than all the rest, *the reject-*
of a Saviour; yea of a Saviour thus openly, free-
ly, heartily, offering himself to thee, even to thee
in particular in this solemn Ordinance, and that
as verily & as really as if He should by an audible
voice call to thee by name from Heaven and in-
vite thee to come.

Set thy heart to these things that from the
Lord I am Testifying to thee this day, *for they*
are thy life. Harken then, as for thy life, as for
thy last, or at least that which is *next to thy last*.

And that which I have to say to thee is this,
Behold Jesus Christ is for thy sake come into
this place this day, this Sabbath, this thy last Sab-
bath, which should therefore be a great Day to
thee, and here He stands, & cries to thee, that
if thy guilty soul be heated & scorcht by God's
Anger and made thirsty after Righteousness, which
may put out that flame, & allay that heat, and
in which thou mayst be found in that day, Lo,
here it is for thee; Open thy mouth wide, and He
will abundantly satisfy thee. Hear Christ saying
to thee, *Thou condemned Adversary, I pity thy*

any more do yern over thee, and the eye shall
not be by a violent death, as to the taking away thy
bodily life, yet I profess I have no delight in thy
destruction, I have no pleasure in thy death, and tho
thou dye Temporally, I would have thee live Eter-
nally. Again, hear the same Lord Jesus asking
thee & exhorting the case about thy soul,
What dost thou mean to do with thy soul? whether
shall it goe, when it leaves thy body? what care hast
thou taken about it? I'm afraid but little hitherto.
Hast thou provided a place of rest for it? Why
if thou be at a loss (and it is a good step to thy
being found if thou dost feel thy self lost) if thou
art afraid lest the devil should get it at last, whose
have thou hast too much bin all thy days and art
willing to be effectually eased of that fear, why
then, (saith Christ) Give it me, while it is yet
thy own soul and thou art possessor of it, let me have
it alienated unto Me; it is indeed a silly, sorry,
guilty, bloody soul, but be it as it is, give it me, I
know how to take & wash & cleanse & keep & save
it. Don't deny me, I have often asked thy heart &
soul of thee, and could never yet get a grant of thee
I ask it once more, and it is one of the last times
that I shall ask it, and I came this day into this
Ordinance on purpose to bespake thy soul that I may
have it for my self, and save it for thee. Why
thus is Christ urging, intreating, pleading with
thee, & even forcing himself upon thee by His
Importunity. How canst thou send Him away
grieved

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grieved for want of His Errand? Especially
consider that if thou do not *voluntarily & freely*
(Oh pray hard that in this day of power He will
make thy soul a *willing* soul) give thy soul to
Christ *presently*, the Devil will have it quickly
whether thou wilt or no.

Thou hast then before thee this one great Duty
of *Believing*, and He sayes to thee this day, only
believe; and that's my great Counsel in His Name.

If thou ask, *What is Believing on Christ?*
I Answer, It is for a poor, sinning, damned
soul that is past standing in himself, humbly to
fall down before him, and prostrate it self at
His feet, that He may save it. It is to commit
thy soul into the hands of Christ, believing that
He is able to keep what thou hast committed to
Him until that Day.

I am informed that thou didst this morning
hear a precious Discourse in another Congrega-
tion, from that most *suitable and seasonable* Text
(Mai. 45. 22.) *Look unto me and be ye saved all ye*
ends of the earth. Why that is *Beleeving*; viz.
Looking to Jesus for Salvation. Looking to and
trusting Him as thy Lord and Saviour. One such
humble hearty Look will save thee, which if thou
canst but do before thou go st out of this world,
then those that have bin affectionately and sin-
cerely looking up to God for thee, shall find thee
to their great Joy & Comfort at the right hand
of Christ in the day of *His appearing* among
those

those sheep that heard His voice and followed Him, thou didst never hear him till one of the last of his voices, nor follow him at all unless it were with some of thy latest Steps. And it will be magnified Mercy, amazing Mercy if it be so.

The Lord grant it may be so.

Only remember also, that is no easy matter to believe; no easy matter to repent, and if thou know'st ought of the nature of each, thou hast experienced it so to be. Faith and Repentance are the gift of Christ; ask them of Him, and be well assur'd that He is more ready to give, than thou art to ask.

And if the Lord help thee how to believe, i. e. to receive and take up with Christ as thy Lord & Saviour, thou shalt give glory to God by believing, and the Lord will account Himself, by the righteousness of Christ, which by Faith thou layd'st hold on, abundantly satisfied for all the Dishonour thou hast done to Him all thy dayes.

Now if any thing will break a hard heart; sure it is the affectionate warming yea melting Offers of the Grace of Christ in the Gospel unto a Person so vile that might be ready enough to fear he had sink'd himself into an estate beneath, & out of the reach of Mercy.

And Oh be speedy about this work: almost all thy dayes are rolled away in Gods anger, thou mayst count the few hours that are left thee, don't lose an hour, a Minute; spend every one of them seriously in Reading, Meditation, Prayer, good Discourse, Asking Questions of and Hearing Coun-

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Councils, for any that are concerned for the
Let it appear to all that look on thee that
for so much *insistence* & *loss of precious time*, the
leaving of it has raised the *price* with thee. Un-
to thee may it be most truly said *Now or Never*.

And because he desires it, hear with me while
I offer a Word of *Warning & Counsel* to thee.
And it is commendable to see such a person
desires to have his *Companions* in sin warned.

Are there any that hear me (and I wish there
were not many) who are guilty of *Lying, Cur-
sing, Swearing, Drunkenness*. Let me say to you,

You may not expect to have any come from the
dead to warn you, but here is one that is, *not*
going to the dead who denounces you this *Warning*.
Let you also be in like manner living up as
Monuments of God's wrath. God is picking him
out, and *setting him forth to be an Example* unto
you *Jude*. He might as righteously have left
some of you to have his examples unto him and
others; but unto the holy Sovereign Counsel of
God it has seemed meet to take him and leave you,
and in taking him has left you that solemn warn-
ing which if you take it not, shall be a Testi-
mony against you in that Day. And because
he in his Writing desired me that I would speak
something to *Young men*, I would also desire them
especially to mind what is said, tho' as it con-
cerns all, let every one take his portion.

See whether lesser sins will lead you, even into
greater till at last you come to the Great Trans-
gression. Your frequent swallowing of Gossams will
make you not to stick at Camels. Custom of sin
will take away Conscience of Sin; and when Con-
science of sin is gone, what sin is there that you
are not ready for? I shall speak a few words to each of those Sins
which he *Wills* them a Warning against.

Cursing & Swearing begin to grow common in
this Land. It was not so in our first dayes. I
lived near 20 years in this Countrey before I
heard an Oath or a Curse. But now as you pass
along in the streets, you may hear children curse
and Swear, and take the great & dreadful Name
of God in vain. They have learnt it from el-
der persons. Woe to those that taught them if
they repent not. The Lord will not hold you
guiltless. You shall answer not only for your
own Oaths & Curses & Blasphemings of God's
Name, but for the sins of those Children whom
you have taught, yea made to sin. It has al-
wayes bin the great design of Satan to debauch
the Professors of Religion; hence he suggested
to Balaam the Counsel which he gave to Balak
to draw Israel unto sin, to debauch the Church, and
then he need not hire any to curse them be-
cause their holy God would be wroth with them:
and its dreadful to think what success the In-
struments of the Devil have had of late years.

in this Land. Those that vainly swear, let them
 stand what Jesus Christ the Judge of all faith, (and
 He is a Judge that stands at the door and heares
 and is ready to judge both the quick and the dead,
 (Jam. 5. 9. with Pet. 5. 5.) I say hear Him
 speaking thus (Mat. 5. 34.) I say unto you,
 and there is a great deal of weight to be laid
 upon that Introduction, I say unto you swear not
 at all. The same is also repeated by the Apostle
 James. Cap. 5. 12. where note the form of vehemency & earnestness (as one calls it) in which
 He propounds it, Above all things, Swear not,
 it being a great Sin much in use,
 & *Mamon* and when so, it is hardest left
 in *Locum*. therefore above all things do not
 swear, and its enforced from the
 danger of falling into Condemnation. I remember
 what pious Herbert saith in his *Advice to young
 men*, that the Swearer has neither any fair pre-
 tence for doing it, nor excuse when done, either
 from pleasure or profit, &c. and adds, that if an
 Episcopus could forbid Swearing.
 As to Cursing I shall commend that solemn Text
 to all that are guilty of it. (Psa. 109. 17, 18, 19.)
 As he loved Cursing, so let it come unto him, &c.
 let it come into his bowels like water and oyl into his
 bones. The causeless Curse, shall not come (Pro.
 26. 10.) unless it be upon the head of him that
 vented it. The Apostle James inveighs against
 it among the evils of an *unruly Tongue*, intimat-
 ing how absurd it is, that out of the same mouth
 should

ould proceed blessing & cursing, that we should
 bless God, and curse men that are made in the
 same Image, with the same Tongue Cap. 3. 9, 10.
 If ever you desire to be blest, hate & shun Curs-
 ing. God will curse them that curse.

The next is *Lying*, a Sin that we learn from the
 Womb, Ps. 58. 3. and can hardly leave it when
 old. Hence David saw need to pray to be kept
 from the way of Lying Ps. 119. 27. A sin emi-
 nently contrary and so displeasing unto God, as
 He calls Himself a God of Truth, and yet I may
 truly say, a Sin much predominant among us.

We have had Truths Monthly Market kept of
 late in this place: and Truth has solemnly bin
 exposed to Sale, in that faithful & true witness
 that has been born to the world of Truth, from
 that Text Prov. 23. 23. and it has bin offer'd a
 very good peniworth; what Buyers there have
 have bin God knowes, and the Day will Disco-
 ver: but when the Truth is fallen in the Streets,
 and men don't according to the rule Eph. 4. 25.
 every man speak truth to his Neighbour, I fear
 they have missed their Market. If Truth be re-
 ceived into the heart in the love of it, the tongue
 that speaks out of the abundance of the heart. Mat.
 12. 34. would be taught to utter Truth. Re-
 member that great Command, love the Truth &
 peace. Zech. 8. 19. and if you mean to have the
 latter you must love and use the former. Truth
 & Peace come & go together. - Want of Truth in
 ordinary

ordinary Converse, utterly spoils all Conversation here; and he that loves and frames a Lye, makes a way to himself down to the lake which is framed and prepared for the Entertainment of such Lyars, Rev. 1. 8. and is the place allotted to them all. *Herbert* well ad-

viseth men to dare to speak truth, *Vide his Church Porch* and adds, that nothing needs a Lye but a Fault, and that needs it least because it is doubled thereby.

And O you Drunkards! Let Trembling take hold of you, especially you Drunkards of Ephraim Na. 28. 1. I mean Church-Member Drunkards, I wish there were none such that hear me this day, who either are Church-Members now, or were till dismembred for that sin: see (I say) unto what end one of your Companions in that sin is brought. God sometimes hangs up Drunkards in chains, as Spectacles to the world, and that by snatching them away by some untimely End: Sometimes they they fall in the Water, and are drowned, sometimes into the fire & are burned, and sometimes by other observable Providences He sets a mark on those sinners, & bears His Testimony against the Sin. And it was that sin chiefly that exposed this poor creature to the sin of Murder for which he is now to suffer. Receive Instruction lest Vengeance overtake you when you are least aware of it.

Sabbath-breaking is likewise a growing evil.

and therefore to be testified against. It was
that Sin which brought *Israel* of old unto Deso-
lation. Hear *this* person telling you that he feels
this sin now lying as an insupportable load up-
on him. And believe it, all that are guilty of
that sin, shall find it *sooner or later*, alike burden-
some to *them*. As men spend their *Sabbaths*, so
they are. The right Sanctifier of the Sabbath
is a blessed man, *Isa.* 58. 13, 14. It has bin ob-
served of old, that Religion lives & dyes with
the Sabbath. Hear this dying man bewailing
his Sabbath-breaking, and if you would not bewail
also when *dying* and *suffer* for it for ever, after
you are *dead*, repent of and reform that sin. Its
worth observing, that this *Duty of Sanctifying*
the Sabbath in the 4th Commandment, is com-
mended to the care and charge of *Superiors* and
Heads of Families especially. See that you set
a good example, and require all that are under
your shadow to immitate you,

Whether there be any other present that are
guilty of the the sin of *Murder* God knowes.
Some Acts of Murder have been done among us
Iundry years since, the Actors whereof lye yet
concealed, but let them know; if there be any
such, that the Lord will have a time to *bring*
to light *all the bidden works of darkness*. The
same hand that has delivered up *this Murderer*
to Justice, will also find out you at some time or
other. You may wonder that a just and holy

GOD hath suffered you to live all this while. Happy you if this Example may awaken you, and Gods Forbearance may lead you to Repentance. Otherwise be assur'd that you are but reserved to be punished, if not in *this* world, as usually such sinners are, yet in the world to come.

To Conclude in a few words more to *this* Bloody Sinner.

Consider, that all who live under the Gospel, are brought to Jesus the Mediator of the New-Covenant, and to the blood of *sprinkling*, that speaks *better* things than that of *Abel*, Heb. 12. 24. And thereupon its presently added ver. 25, *see that ye refuse not him that speakes from Heaven.* *Abels* blood cryed for *Vengeance* upon the Murderer, but *Christ's* blood cries for *Pardon*; and *Christ Himself* calls on thee to receive & not refuse Him; unto which Call if thou yeild the Obedience of Faith, His blood will speak on thy behalf. Thy *Sins* speak bitter things against thee, old sins, sins of youth, a Course of sin, and this *bloody* sin cries aloud & speaks most *bitterly*, but that blood of *Christ* can out-speak, out-cry all these. It was from Hence that *David* when under the Anguish of soul for his Blood-Guiltiness, expected pardon and *had* it, and so mayst thou. *Psal.* 51.

Let thy heart leap to hear such Language of this blood. Goe thy way and spend that little time that is left thee in studying the Vileness of thy sins committed, & the Misery unto which thou

thou art thereby exposed, together with the Excellence and Preciousness of Jesus Christ, and Him crucified, who is ready to save thee from Sin present and wrath to come. And tho' thou art not able to come, yet the glorious lifting up of Christ in the Gospel, together with the general Invitation unto all that need Him, are the means appointed & blest by God to draw Men to come.

Christ would fain have the Honour of saving such a wretched Sinner as thou art, and be thou well assured that unless thou add unto that Sin of shedding of Man's Blood, the guilt of Refusing and Slighting of Christ's Blood, thou shalt not perish.

All the sins that ever thou hast committed shall not damn thee, unless thou add Unbelief to all the rest, viz. the wilful rejecting of a tendered Saviour. There is Wrath on thee, but it shall not be Everlastingly upon thee, if thou Believe; it is Unbelief only that makes Wrath abide, (Joh. 3. ult.) other Sins do displease, but *this* only can destroy.

Look up to Him for the gift of Faith.

The good Lord open thine Ear, that thou mayst be no longer rebellious, but help thee so to hear as that thy Soul may live.

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F I N I S.

The Printer to the Reader.

THe general Usefulness & Acceptableness of this Book, together with the speedy sale of the 1st Impression, as also some honest gain to my self & good to others, has inclin'd me to renew the Impression of it. But to render it the more compleat, I have (yet not without hazarding the displeasure of a worthy Friend, the Reverend Person who labour'd for the best good of the Prisoner in his last hours) procured (utterly against his knowledge, I entreat him that it may be with his pardon) by an innocent Wile, the true Copy of the Discourse which pass'd between himself & the Malefactor from the Goal to the place of Execution; judging it would contain things for the profit of the living: The last words of dying men being wont to leave no small Impressions on the hearts of the surviving Spectators; many having bin captivated & convinced, & at last converted (with the blessing of Heaven thereupon) by a Speech from an illiterate Malefactor at the Gallows, who have broken the sharp shining Swords of an Eloquent Divine, and laugh'd at the Shaking of his threatening Spear: and it being upon experience found that the Publication of the Prison-discourses between some other Malefactors & their friends has prov'd edifying to the surviving. By a harmless Stratagem I have, as is said, got into my hands a Transcript of the Summ & Substance of what was spoken (drawn up, for ought I know, for the Author's own use, or for satisfaction of some of his private friends, who I know have ask'd him to do it) it is as follows. R. P.

The DISCOURSE of the MINISTER with
James Morgan on the WAY to his Execution.

Min. I'm come hither to answer your desires which
just now you exprest to me in the Church,
that I would give you my company at your Execution.

Morg. Dear Sir, how much am I beholden to
you! you have already done a great deal for me.
Oh who am I that have bin such a vile wretch that
any Servants of God should take notice of me!

Min. I beseech you to make this use of it, I believe
there is not one Christian this day beholding you, who
would not willingly be at the greatest pains they could
devise to save your precious soul: How merciful then
is that Man who is God as well as man! how unspeak-
ably ready is the Ld. Christ to save the souls of sin-
ners that affectionately look unto him! The goodness
& pitifulness of the most tender-hearted man in the
world is but a shadow of what is in Him. The com-
passions of any man compared with the Bowels of a
merciful JESUS are but as the painted Sun, or the
painted Fire in Comparison of the real.

Morg. Oh that I could now look unto Him as I
ought to do! Lord help me.

Min. Well, you are now a dying man, the last hour
or 2 of your life is now turning. You know your self
now to stand just on the brink of Eternity, you shall
presently be in a state of wonderful happiness or of
horrible misery which must endure forever: which of
those estates do you now count your self stepping into?

Mor. Oh Sir, I am afraid, but I am not without hope that God may have mercy on me.

Min. What's your ground for that hope? O see that your confidences been't such as God will by'n'd by reject.

Mor. I don't know well what to say, but this I hope is a good sign, I have lived in many grievous sins, in Lying; Drinking, Sabbath-breaking & evil Company-keeping; God has made now these so bitter to my soul, that I would not commit them again, might I have my life this afternoon by doing it.

Min. That's a great word, God graht it may not be a word only, the good word of a good pang, without a through change of heart, as you must have if you would not perish everlastingly. You are not like to have any longer time in this world to try the Sincerity of your Profession.

Mor. I know it, and I beseech you Sir to help me what you can: I hope the means used with me since my Condemnation ha'n't been lost.

Min. I would not have the sense of the pain & shame which your Body is about to undergoe, any waies hinder your Mind from being taken up about the Soul-matters which I shall endeavour to set before you.

Mor. Sir, as for the pain that my body must presently feel I matter it not: I know what pain is; but what shall I do for my poor soul? I'm terrify'd with the Wrath of GOD; This, this terrifies me, HELL terrifies me: I should not mind my Death, if it were not for that.

Min. Now the Lord help me to deal faithfully with you, & the Lord help you to receive what He shall

enable me to offer unto you. Mark what I say: Toads were born among enemies of God, you were born with a soul as full of enmity against God as a Toad is full of poison. You have liv'd now -- how many years?

Morg. I think about Thirty.

Min. And all these 30 years have you been sinning against the holy God. Ever since you knew how to do any thing, you have every day bin guilty of innumerable sins: you deserve the dreadful wrath & curse of the infinite God. But God has brought you here, to a place where you have enjoy'd the means of grace: And here you have added unto your old Sins, most fearful Iniquities: you have bin such a matchless, prodigious Transgressor; that you are now to dye by the stroke of civil Justice; to dy before your time, for being wicked over much. There is hardly any sort of Wickedness which you have not wallowed in. That sin particularly which you are now to die for, is a most monstrous Crime. I can't possibly describe or declare the sins whereby you have made your self an astonishing Example of Impiety & punishment.

Mor. O Sir, I have bin a most hellish sinner: I am sorry for what I have bin.

Min. Sorry you say: well, tell me which of all your sins you are now most sorry for: which lyes most heavy?

Ador. I hope I am sorry for All my sins, but I must especially bewail my neglect of the means of grace. On Sabbath dayes I us'd to lye at home, or be ill imploy'd elsewhere when I should have bin at Church. This has undone me!

Min

Min. And let me seriously tell you, Your Despising of Christ is a most dreadful sin indeed. You have, for whole years together had the Call of Jesus Christ to seek an Interest in him, & you would now give all the world for that interest, but you would take no notice of him. The Jews of Old put him to a worse death than yours will be this afternoon, and by your contempt of Christ you have said, the Jews did well to do so. How justly might he now Laugh at your Calamity? And for these sins of yours, besides the direful woes & plagues that have already come upon you, you are now expos'd unto the Vengeance of eternal fire. You are in danger of being now quickly cast into those exquisite amazing Torments, in comparison of which, the angishes which your body ever did feel, or shall feel before night, or can ever feel, are just nothing at all; and those dolorous torments are such as never have an End, as many sands as could lie between this earth & the Stars in Heaven would not be near so many as the Ages, the end-less Ages of these Torments.

Ador. But is there not Mercy for me in Christ?

Min. Yes, and it is a wonderful thing that I have now further to tell you. Mind, I entreat you. The SON of GOD is become the Son of Man; the Lord Jesus Christ is both God & man in one Person, & he is both sufficiently able & willing also, to be your Saviour. He lived a most righteous life, and this was what such as you & I might be able to say before God, Lord, accept of me as if I had

lived

live'd righteously. He died at length a most cursed death, and this was that we might be able to say unto God, Lord, let not me die for sin, since thy Son has died in my room. This glorious Redeemer is now in the highest heaven, pleading with God for the Salvation of His chosen ones. -- And He pours out his Spirit continually upon them that do believe on him: might you then be enabled by his grace to carry your poor, guilty, condemned, enslaved, ignorant soul unto Jesus Christ, and humbly put your trust in him for deliverance from the whole bad state which you are brought into. Oh then his voice is to you the same that was to the penitent Thief, This day shalt thou be with me in Paradise.

Ador. Oh that I might be so! Sir I would hear more of these things: I think, I can't better fit myself for my death than by hearkning to these things.

Min. Attend then: The never dying spirit that lodges within you, must now within a few minutes appear before the Tribunal of the Great GOD; in what, or in whose Righteousness will you then appear? will you have this to be your Plea, Lord, I experienced many good Motions & Desires in my soul, & many Sorrows for my sin before I dy'd: or will you expect to have no other Plea but This, Lord, I am vile, but thy Son is a Surety for the worst of sinners that believe in him; for his sake alone, have M E R C Y on me.

Morg. I thank God for what He has wrought in my Soul. ---

Min. But be very careful about this matter; if you build on your own good Affections instead of Jesus Christ the only Rock, if you think they shall recommend you to God, He that made you will not have mercy on you.

Mor. I would be clothed with the Righteousness of JESUS CHRIST.

Min. But you can't sincerely desire that Christ should justify you, if you don't also desire that He should sanctify you: those 2 alwaies go together. Is every lust that has hitherto had possession of your heart become so loathsom to you, that it would fill your soul with joy to hear Jesus Christ say, I will subdue those Iniquities of thine; I will make a holy, heavenly, a spiritually minded person of thee.

Mor. I would sin against God no more.

Min. But I must deal plainly with you: You have made it sadly suspicious that your repentance is not yet as it ought to be: when men truly & thoroughly repent of sin they use to be in a special manner watchful against that Sin which has bin their chief Sin: one of your principal sins which has indeed brought you to the Death of a Murderer, is Passion, unmortified & outrageous Passionateness: Now I have been this day informed, that no longer since than the last night, upon some Dissatisfaction about the place which the Authority hath ordered you by and by to be buried in, you did express your self with a most unruly Passionateness.

Mor. Sir, I confess it, and I was quickly sorry
for

for it, tho' for the present I was too much disturbed: 'Twas my folly to be so careful about the place where my body should be laid when my precious SOUL was in such a Condition. ---

Min. Truly you have cause to mourn for it. Secure the welfarre of your soul, and this (now) pinion'd, hang'd vile body of yours will shortly be raised unto glory, glory forevermore. And let me put you in mind of one thing more, I doubt you han't yet laid aside your unjust Grudges against the Persons concerned in your Conviction & Condemnation: You have no cause to complain of them: and you are not fit to pray, much less are you fit to dye till you heartily wish them as well as your own soul: if you die malicious, you die miserable.

Mor. I heartily wish them all well, I bear Ill-will to none --- What a lamentable thing is this, Ah this is that which has brought me hither!

Min. What do you mean?

Mor. I over-heard a man mocking & scoffing at me when I stumbled just now, he does very ill. I have done so my self: I have mock'd & scoff'd like that man, and see what it hath brought me to: he may come to the like.

Min. The Lord forgive that foolish hard-hearted creature. But be not too much disturbed.

Mor. Yonder! I am now come in sight of the place where I must immediately end my dayes. Oh what a huge Multitude of people is come together on this occasion! O Lord, O Lord I pray thee

thee to make my Death profitable to all this Multitude of People, that they may not sin against thee as I have done!

Min. Amen, Amen ten thousand times; the Lord GOD Almighty say Amen to this Prayer of yours! It would indeed be an excellent thing if you could now come to receive your death with some Satisfaction of soul in this thought, That Much Glory is like to come to God by it: I am verily persuaded God intends to do good to many souls by means of your Execution: This is a greater honour than you are worthy of.

[After the Discourse had been intermitted about a minute or two by reason of the misery way]

Mor. I beseech you Sir speak to me. Do me all the good you can: my time grows very short: your discourse fits me for my Death more than any thing.

Min. I'm sorry so small a thing as a plashy Street should make me loose one minute of this more-than-ordinary precious time: a few paces more bring you to the place which you have now in your eye, from whence you shall not come back alive. Do you find your self afraid to dy there?

Mor. Sir, If it were not for the Condition that my SOUL must by & by be in, I should not fear my death at all, but I have a little comfort from some of Gods promises about that.

Min. And what shall I now say? These are

among the last words that I can have liberty to
 have with you. Poor man, thou art now going to
 knock at the door of Heaven, and to beg & cry,
 Lord, Lord open to me! The only way for thee to
 speed, is, to open the door of thy own soul now
 unto the Lord Jesus Christ. Do this, and thou
 shalt undoubtedly be admitted into the gloryes of
 His heavenly Kingdom: Thou shalt fare as well as
 Manasseh did before you: leave this undone, and
 there's nothing remains for you but the Worm
 which dyeth not, and the fire which shall not be
 quenched.

Mor. Sir, show me then again what I have to do.

Min. The voice, the sweet voice of the Lord Jesus
 Christ, (who was once hanged on a tree, to take
 away the Sting and Curse of even such a Death as
 yours) unto all that close with him, His heavenly
 voice, ~~that is~~, Oh that I & my Saving work might
 be entertained, kindly entreated, in that poor,
 perishing soul of thine! Are you willing?

Morg. I hope I am.

Min. His Voice further is, If I am lodged in
 thy soul I'll sprinkle my blood upon it, and on
 my account thou shalt find Favour with G O D.
 Do you consent to this?

Mor. This I want.

Min. But this is not all that he saith, His Voice
 further is, If I come into thy soul I will chang it,
 I will make all sin bitter to it, I will make it
 an holy heavenly soul. Do you value this above

the

the profits of all the World? Now Sir, I must
 Mor. I think I doe, — and now, Sir, I must
 go no further, Look here — what a solemn sight
 is this! Here lyes the Coffin which this Body of
 mine must presently be laid in. I thank you dear
 Sir, for what you have already done for me.

Min. When you are gone up this Ladder; my last
 service for you before you are gone off will be to pray
 with you: But I would here take my leave of you.
 Oh that I might meet you at the right Hand of the
 LORD JESUS in the last Day! Farewel poor
 heart, Fare thee well. The everlasting Armes
 receive thee! The Lord JESUS, the merciful
 SAVIOUR of Souls take possession of thy Spi-
 rit for himself. The Great GOD who is a
 great Forgiver, grant thee Repentance unto Life;
 and glorify himself in the Salvation of such a
 wounded soul as thine forever. With HIM, and
 with His free, rich, marvellous, infinite Grace, I
 leave you; Farewell.

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